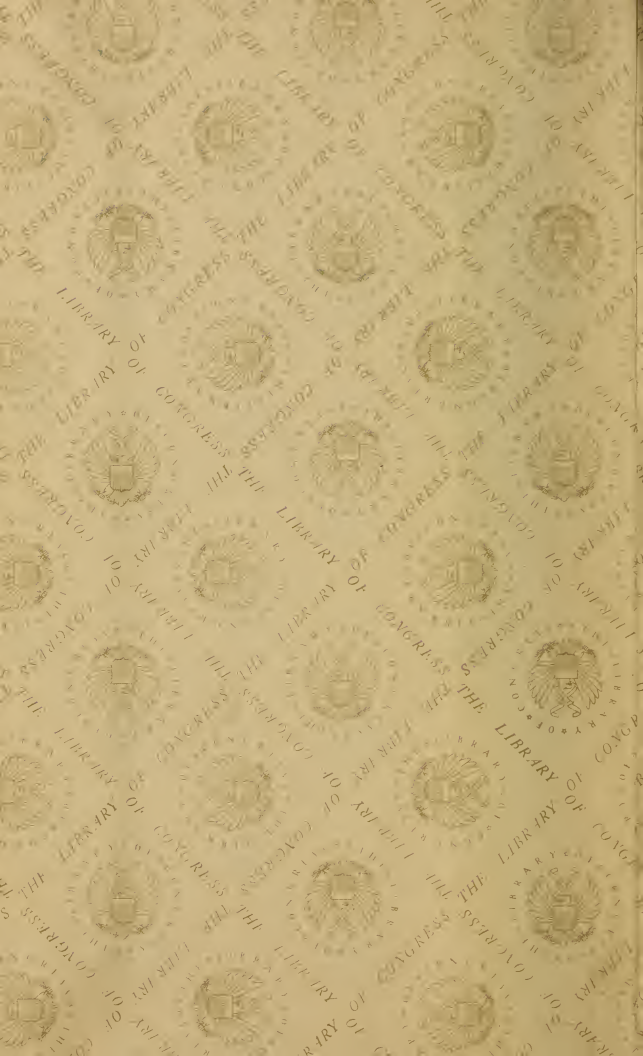
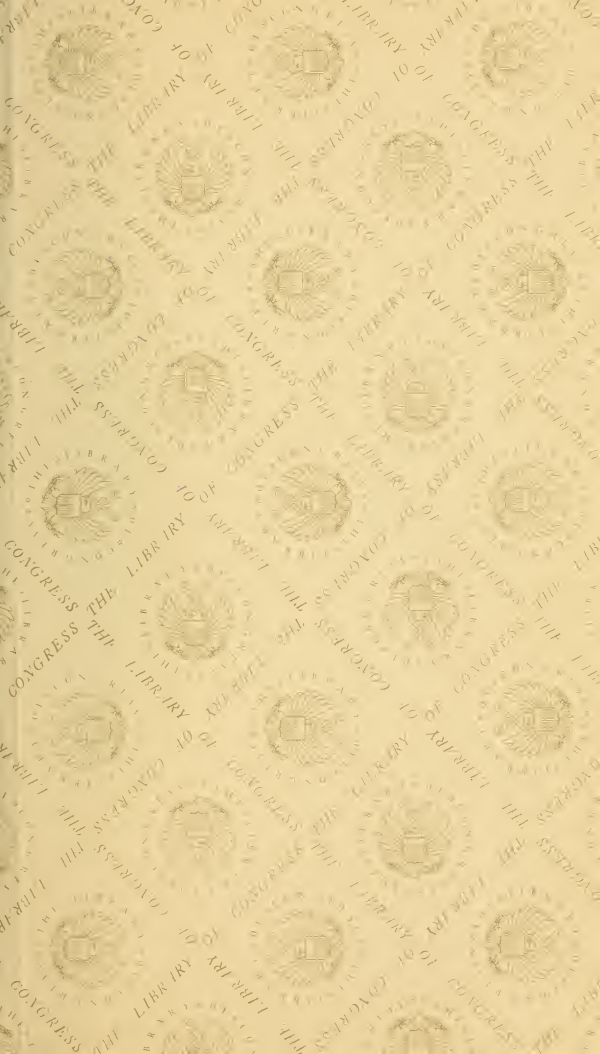


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JOURNEYS
" INTO THE
MOON, SEVERAL PLANETS AND THE SUN.

HISTORY OF A
FEMALE
SOMNAMBULIST,
OF WEILHEIM ON THE TECK, IN THE KINGDOM OF
WUERTEMBERG, IN THE YEARS 1832 AND 1833.

—••••—
A BOOK,

*In which all persons will find important disclosures, con-
cerning their fate hereafter.*

—••••—

Translated, as literally as possible, for the publishers in America, from
the original, in German, which was published by a
daily eye-witness, and friend of truth.

THE HIGHER REVELATIONS.

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Philadelphia:

PRINTED AT NO. 270 NORTH SECOND STREET, FOR
VOLLMER AND HAGGENMACHER.

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1837.

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I thank thee, O! Father, Lord of Heaven and Earth,
that thou hast hid these things from the wise and prudent,
and hast revealed them unto babes : even so, Father for
so it seemed in thy sight. Luke 10, 21.

* * *

For it is written : I will destroy the wisdom of the
wise, and will bring to nothing the understanding of the
prudent.

1 Cor. 1, 19.
(Isaiah 29, 14.)

REFERENCES.

- Page 2. R. of St. stands for Richard of Stuttgart.
— 7. Dr. O. of K. stands for Dr. Osterlein of Kirch-
heim.
— 9. Dr. H. of G. stands for Dr. Hartman of Goep-
pingen.
— 52. Dr. A. of K. stands for Dr. Abele of Kirchheim.

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INTRODUCTION.



NOR without interest will the honored reader of this book remark the wonderful occurrences to a maiden,—which, as the following relation of her life will prove—were caused neither by excitement of mind, nor the day-dreams of an overwrought imagination, but solely the effect of a feeble system of the nerves; by means of which the girl was transported into a periodical state of Somnambulism. In such a magnetic situation her spirit each time rose from the Earth into higher regions, and was enabled to see things, which remain concealed to the terrestrial eye!—In this manner the scenes are brought before the proper reader, from the hitherto unknown empire of spirits in those worlds, that glisten on the firmament.

This faculty of second-sight is founded on no kind of illusion, & still less fraud; men of credibility come forward as unexceptionable witnesses, and if they should not suffice, there are a number of such indubitable examples recorded in History.

Supported by the opinion of former phisiologists, Dr. Weber of Dillingen, (director of the Royal Lyceum and Professor of Medicine, and subsequently Dean of the Cathedral at Augsburg) has in more recent times, also said a word on the subject of "*Somnambulism*," in the third chapter of his pamphlet, which appeared at Landshut (in 1816) entitled: "*Animal Magnetism, or the Mysteries of Human Life*."

Important and remarkable notices on those, possessing the faculty of second-sight, have been adduced by We

serman in his work, entitled: "*Magnetism and the Language of the Universe*," published in 1822.

What the sentiments expressed by Professor *Eschenmayer* of Tübingen, the 24th of November, 1832, and 2d of January, 1833 were, is communicated to the honored reader in his following two letters:

I.

"I rejoice very much, that you give me some particulars relative to the state of Magnetism, in which the young lady, your daughter, finds herself at present. Undoubtedly is this a case of voluntary Somnambulism, combined with second-sight, which does not seldom occur to girls, that have approached their age of development: Metathesis into other regions or planets, does sometimes happen to such persons. Particularly was this the case with the Somnambulist R in St who was treated magnetically by Mr. *Schelling*, Counsellor of Medicine. All these persons, placed in some degree into a state of second-seeing, allege that, they have a guide or guardian angel, who informs them of all things, which they cannot know themselves.

My advice, drawn from my own extensive experience with Somnambulists, is as follows:

1. Leave the affair entirely its own course, as it may develop itself; keep off all useless intruders, who generally intermeddle but to disturb, and procrastinate the cure, which of itself would take place.

2. Ask the Somnambulist, each time that she is placed in a state of second-seeing, whether she cannot indicate any means, that might be salutary to her? Those prescriptions given by herself, must then be accurately followed and will certainly effect a cure. Other medical means are generally superfluous.

3. Record every thing accurately that may happen in each time, when she is in a state of Somnambulism, and be careful that she may not be interrupted by useless questions, except it be that the Somnambulist had permitted questions to be put to her.

4. If this person should be able to bear a magnetic treatment, she will no doubt also be able to name him

who is to administer the same to her, and to indicate the method, agreeably to which the treatment is to be effected. But he would have to be previously told, that he must neither spare time nor trouble, in the least fulfilment of her injunctions. I know it from my own experience, that it requires uncommon exertions. He that has not time to devote himself thereto, had better not mind the whole concern; for, when once begun, it cannot be interrupted, without the greatest injury to the invalid.

Cheerfully would I convince myself of the character of the Somnambulism of this person, but my health which for some time has been very frail, does not permit me, at this season of the year, to undertake the journey, &c.

II.

"I have received your two last letters. The symptoms, mentioned in your second letter, are remarkable in many respects. As it respects the many reports, of which you complain, you must disregard them, because the incredulity and silliness of mankind are not to be altered. Only then can such reports be avoided, if access be refused to such people, and such a person be managed without attracting notice. At the time, when I magnetised the two Somnambulists here, that were my patients none were permitted to be present, except two friends and their relations, and hence it happened, that both Somnambulists recovered without hindrance, on the very day, they had at first predicted. If this rule be not observed, interruptions often occur, which procrastinate the matter and render it very embarrassing.

Magnetism ought to be considered as a remedy, and not as an instrument, whereby to explore miraculous things. The symptoms are not miraculous, but only extraordinary, because they do not happen to a person when awake. The Phenomena, of which you write, I have generally observed on those Somnambulists, who were my patients; but in the female one, at Weinsberg, I saw them most strongly exhibited, &c."

The history, so long since universally expected by many, is now submitted to an honored public; it is couch-

ed in terms destitute of all rethorical ornaments, and the female Somnambulist herself generally introduced as speaking, but always in the same language, used by herself with a child-like simplicity, in order that the words may not be disguised and rendered indiscernable.

Consciousness, in publishing this book to have yielded to a sense of duty, not to keep the revelations therein, contained from the knowledge of the world, the publisher shall despise the incredulity and stupidity, wherewith it will be assailed by mockers and scoffers; and he begs in conclusion to call to mind the following lines from *Salis*:

NOAH'S DOVE.

— (*A Parable.*)

'Ere Noah once his Dove did send,
To seek the land of faith,
Unknown, in distant ocean placed:
He of a *Raven* first the trial made,
Whose keen eye-sight,
Acknowledged was, by all,
But ah! his flight was deep and slow!
"Now if the old, experienced seeker
"High up in air, cannot himself maintain,
"Where but the eye, the aim can see,
"The *Falcon* bold to fly may try,
"He knows appearance well, and anticipation
"How falso they are, and deceiving,
"His head is quite the source of recognition."
High did he raise himself.
And moved around in narrow circles,
Comparing, doubting, thinking free;
But soon returned to prove quite clear,
'To hope for land would be illusion,
The *Crane* now had his flight begun,
And much was hoped, that he the land would see,
The clouds he pierced with strong desire,
But certainty he did not bring;
Alarm now spread, and tears flew,

The feeble now to doubt began;
 When a meek-eyed *Dove* with resolution,
 On wing arose to heavenly spheres,
 'To save the crew, and her companions,
 From deep distress, and false opinion,
 She sought, discerning through the gloomy vapours,
 The looked-for Land, bright with *Aurora's* rays,
 And that sweet Olive tree—of Peace the token sure,
 Eternal—reaching high above all minor things below,
 A twig of this she plucked,
 And brought it back to those,
 That met her with loud acclamations,
 When humbly she laid it down on the Altar's steps;
 The Falcon with his crooked bill,
 And bloated up with pedantry,
 Defies the message as a fable,
 The Crane does sigh, the Raven scold;
 But Noah's glance commands their silence,
 And bids the pious Dove draw nigh:
 "Behold the *Pure* God as his witness choses,
 "And shows *Humility* her path;
 "Would you the *Land of Faith* descry,
 Obedience you must learn and *Trust in Heaven!*"



BIRTH AND JUVENILE YEARS.

PAULINE DORATHEA BEUERLY, was born at Weilheim in the year 1816, on the 2nd of June, as on the holy festival of Whitsun-tide. She was in her childhood always somewhat weakly, but not to say sickly; in the fifth and sixth years of her age, she suffered much in respect to her eyes, and for a considerable length of time, received the medical attendance of the Oculist, Doctor *Schrag*, who at present resides in Schorndorf, and with the help of God, was fully restored.

In her days of childhood, she exhibited no particular talents; her faculties to learn were quite mediocre, reading and writing which she understood well, but as to singing she never had any talent.—Female companions and

amusements she never was very fond of, nor had sh an inclination for dissipation; but for all that was religious, she uniformly showed a particular predilection.

After passing her school years, she remained always in the house of her parents. nor had she during that time, (constantly) a female companion.

Every diversion, of which dancing formed a part, she always loathed. In her thirteenth year, she was once sent to a marriage feast, which took place at a distance of an hour's walk from there. This was done for the purpose of giving her a little pleasure, but before three hours had elapsed, she had already returned. When she came back to her home, she said:

"They also invited me to dance, but I refused; I must say that it quite disgusted me, and I rejoiced from the bottom of my soul, when I had left the turmoil. How can people be so mad! I will but tell you, that you must, neither here, nor elsewhere, send me to another wedding."

She too has kept her word, for to this hour, she could not be persuaded to go to another wedding.

She devoted herself most faithfully to domestic affairs, and shewed in all great dexterity. At the age of womanhood, she arrived already in her 15th year.

Public worship she attended very diligently, after which she usually staid at home, and passed her time in reading ecclesiastical books; what she could not well comprehend, she desired to be informed of.

Before she fell into a state of Somnambulism, she complained for some time of nervous debility and sleepiness; but no one would have thought, that Somnambulism would be the consequence.

Amongst the main traits of her character were the following. 1. That she always found a peculiar pleasure, in comforting the poor and indigent. 2. That she never slandered her fellow-creatures, and always was a hater and enemy of lies. 3. To prayer she always attended assiduously, doubly so, near the commencement of her State of Somnambulism, but only in retirement; often would she withdraw and seek out for herself some little spot, where she thought herself concealed, fall on her knees, and pray to God!

It was most pleasing to her, when she could accomplish this, altogether unlistened to by others, a method which she yet pursues. Her parents she often implores to warn and punish her, if she should commit the least offence, in word or deed. In regard to ostentatious clothing, she has during her whole life time, not embarrassed her parents, and much less afflicted them, although she is a great friend to cleanliness.

It is true, that since Somnambulism has ceased to affect her, she has become more perfect, in regard to her body, but her nerves still remain very weak, and she frequently fell asleep before the usual time. Company has still no particular attractions for her; to be in the circle of her relations, is the most agreeable to her; amusements, during which something frivolous or sinful might appear, she shuns entirely.

COMMENCEMENT OF THE STATE OF SOMNAMBULISM.



FIRST APPEARANCE OF A GUIDE.

In the beginning of the month of January, 1832, this girl complained of being frequently attacked with spells of weakness, and soon after, about evening, actually fell into a short sleep,. This at first was considered an illness, and finally an idea occurred to those around her, to waken her, which however did not succeed; for they were compelled to wait, until she would awaken of her own accord. On the question being put to her: how she felt in her sleep? she replied: "that she could say nothing more of it, than that when asleep, she always found herself in profound darkness."

Dr. O———— in ———, was then consulted on the subject, and the spells this person labored under were related to him, whereupon, he answered, that they were symptoms of Somnambulism, adding at the same time, that it would be salutary to her in future, if this state could be re-pressed, and giving it as his advice, to magnetise her a few times for doing which, he indicated the method, to which he, however, added, that if the sleepy symptoms should increase, it might be taken for granted that somnambulism had begun.

Magnetising had no effect; it was therefore immediately abandoned and every thing left to a turn of nature, no one is the least harboring a belief, that this girl would

ever fall into such a state of Somnambulism. But as her spells rather appeared to increase than decrease, Doctor H.... of G.... the physician of the *Oberamt* was applied to; whose views in every respect corresponded with those of Dr. O....., and who recommended in addition, to take frequent walks with her in the open air, when the weather would admit thereof, that she might loose her inclination to sleep; and that it would not be advisable to use medical means, to prevent it; he made particular enquiries as to her age, the development of her sexual constitution (which had already occurred a year before,) her occupations and what books she was in the habit of reading. Whereupon he was told: that her age was $16\frac{3}{4}$ years, that her occupations consisted in knitting, sowing, spinning, &c; that the books perused by her, were ecclesiastical, such as the Bible, John Arndt's real Christendom, Hartman's Sermons, Frederick Starke's prayer-book, his morning and evening devotions, and other instructive prayers, also excellent hymns in our Wirtemberg Hymnbook; worldly books, except Gellert's Fables, she was not acquainted with any. *) That her conduct was without reproach, that she was by no means disposed to dissipation and that it might be asserted, that she had until then not fallen from the state of grace conferred upon her at the baptismal font.

The advice to take her out to walk was strictly followed, and a journey on foot to U. undertaken with her, even in the middle of March, which going and coming amounts to two and twenty post-hours, and was completed in two and three quarter days; but instead of her spells decreasing they gradually became more violent until at length, about the end of the month of March 1832, in a sleep of somnambulism, which lasted nearly three quarters of an hour; she stated that a Guide did shew himself to her, whose person she accurately described, and delineated as follows, namely as: a handsome young man, apparently aged twenty four years, of a bright-red face, sharp eyes, but notwithstanding all their seriousness, very affable, with hair somewhat curled and his clothes dark blue,

*) What here has been stated, can be proved by the most creditable testimonials.

but which, as he informed her was not his real heavenly habiliment, but that he was obliged this time and would be the next, to show himself in this form, as she was not yet prepared to see him in his heavenly one."

Hereupon, she stated, that her Guide would visit her again in three days, in order to make further revelations to her, and to prepare her.

Further visits of this Guide.

As our Somnambulist had stated, so it came to pass, three days after, when at half past eight in the evening she fell a sleep, during which time her Guide did present himself in the form already described, and as it were, consecrated her. At the same time he gave her this promise:

"that she would attain a much higher faculty of second-seeing, but as yet she was not qualified for it; that also he would not immediately appear to her again, but that sleep would overcome her more frequently, in which state however she would not observe any thing but darkness, and now and then, a strong light; by this she would be weakened, and prepared for what she should become."

All this actually happened. Not before the month of August her Guide appeared to her again, but his visit was quite short, nor did he reveal more to her, than this:

"that about the middle of September he would again appear to her."

This occurred punctually; his stay was somewhat longer, and he gave her to understand:

"that he would not return before the 19. October of the second year, but on that day, at half past one o'clock in the afternoon he would appear to her and thenceforth more frequently — and undertake with her the first journey."

But he did not tell her, which and to what place.

The appearance of the Guide became observable by this, that she always received him with her right hand, and so retained him until he again disappeared.

Once for all it is here remarked : that this Somnambulist, when awake, never knew the least of what she had said in her Magnetic sleep, and each time asked :

“What is it then that I have spoken !”



First Journey.

On the 19. day of October 1832 at a quarter past one o'clock in the afternoon she actually fell asleep; as soon as the Clock struck half past one, the Guide presented himself. But this journey only went so far, that she was conducted by her Guide into a very dark valley, where—as in her sleep she had previously said and always did afterwards :

“The darkness was so great and dense, as to be tangible.”

When this was past, she came into a light place, where her Guide told her :

“that he would have to take the same walk with her back again and that this was but a preparation for the three following journeys.”

No peculiar object was shown to her at this time.



Second Journey.

The 23. October, at the same time as before, her Guide performed with her a similar journey and signified to her :

“that after these two journeys he would take two journeys with her into the empire of the dead, where first of all he would show her the situation of the unhappy.”

These she desired to be exonerated, the two journeys performed having already much weakened her, whereupon her Guide replied thus :

“that frightful as these dark valleys had appeared to her and terrified as she had been at their sight it would in order to lead her further, be indispensibly requisite, that she should previously make a journey through the

three regions of the unhappy; at the same time he informed her, that the first journey would take place on the 26th, the second on the 28th and the third not before the 31st of October, so that she might somewhat regain her strength; each would be of longer duration, as he had to show her objects of consequence."



First Journey to the Unhappy.

The 26. October in the afternoon immediately after one o'clock she fell into a profound sleep.—The forenoon during which the girl was quite cast down, was already a harbinger of a momentous scene. — Her Guide having appeared to her, he said :

"Now I will show you the first degree of the unhappy, that have left this world, and added, that these had yet a hope to be released therefrom, the time of their liberation, being divided into days, months and years."

Arrived there, she said:

"That this abode was a dark valley, no end of which was discernable, where the departed spirits felt neither happy nor unhappy, and that the place was neither warm nor cold; that in the midst of this valley, there was a passage of considerable breadth, but that on both sides, they were like spades set up, leaning close against each other; that the higher up in the valley, the nearer was also the liberation, the lower down, the longer would be the period of their punishment."

At this declaration, she was asked by her brother, who carried on with her the conversation; whether the unhappy did receive no instruction from the spirits that were blessed, how to promote their release? To which she replied:

"At present I perceive none."

Then she discoursed again with her guide, when it was remarked, that her lips and tongue moved,—which also ever after happened—but not the least word could be heard, nor much less understood.—When this was past, she began to speak in the most distinct words, like one fully awake:

"My guide tells me, that frequently blessed spirits descend to preach; also to give them instruction, and, as soon as one or the other has been released from this place of punishment, they are brought by blessed spirits, and then taken to the last abode of blessedness, (the Moon,) and this also does not remain their constant dwelling-place, for the felicities increase from Eternity to Eternity."

On this occasion she was asked: whether she had not met in this place such spirits, with whom she had been acquainted in this world? she said:

"Yes, certainly, but she had been gravely and positively forbidden by her guide, to indicate them; as it was against the will of God. Such as were happy, she might name, but only so far, as she would be permitted by her guide."



Second Journey to the Unhappy.

The 28th October, at half past one o'clock, in the afternoon, she was led by her guide, to the second class of the unhappy.

This place she again designated as a valley, larger, darker and colder, as the former; the forms as more hideous, describing the number of those, that dwell here, as innumerable, and not to be taken in at one view, not only leaning closely against each other, but some of them bent up like spades.—She became so much afflicted with this situation, that she burst out into an unusual fit of weeping.

Continuing in this distressed state, she was asked: whether these unfortunate beings, had not also to expect a better state?—After a long silence, she at length replied:

"I receive no distinct answer, eternities may elapse, ere amelioration will ensue." Upon which she prayed: "Lord! teach me to act according to Thy will, for Thou art my God, Thy good spirit, lead me to go the way, I should go."

Then she continued thus, “Those in the first degree are much to be pitied, but *these* still much more. Only imagine, how dreadful it is, when the soul of man after his death, is no longer refreshed by sleep, but pains and torments, eternally continuing in equal degree!

My guide tells me—

“You wonder greatly at those in the first and second degrees, but how much more will you be surprised, when in the third degree, you will be led to those that are quite unhappy.”

When she had finished, her Guide left her, and after a quarter of an hour, she awoke, complaining of debility. Although her features, but too plainly betrayed the sorrow of her soul; she did not know the least of what had happened.



Third Journey to the Unhappy.

October the 31st at half past one o'clock, as she had predicted, she fell again into a deep sleep. This time she was led by her Guide through a large passage of dense darkness, and whilst going through the same she often exclaimed :

“O dear Guide! do not leave me alone!”

It was very distinctly observed, how firmly she grasped him, so that the strongest man would not have been able, to open her right hand. Her parents believed that before the accomplishment of this journey, she would sink and her spirit take its departure.

On her arrival at the third degree, she burst into a flood of tears and an unusual loud fit of sobbing. Having recovered a little, she began of her own accord to speak, as follows :

“I have given you a description sufficiently sad, of the first and second degree, but these sketches are not in the least to be compared, with the third degree. The valley is much larger and the number of those that are here are infinitely greater; here is nothing but dismal

sighing, murmuring, lamenting and gnashing of teeth, the forms are more loathsome and hideous, and hardly to be looked upon; they execrate and cursed each other and wrangle even with God, Jesus and the Holy Spirit itself. The place appears to be densely dark, sometimes insufferably cold and at others again intensely hot. My Guide tells me; this is a real Hell, from this there is no release to all eternity, these bear the name of: "the Damned."

Then she conversed again for a length of time with her Guide, which was observed on her mouth and tongue, and then resumed by speaking these words—

"The following I am permitted to reveal to you. *Namely* I had asked—Having met amongst the three classes of the Unhappy and Damned, not only multitudes, nay innumerable millions, which by far I could not take in at a glance, who then can be saved? To which my Guide replied—are you then unacquainted with the dear and true Gospel of Jesus? what do you read in it? Is it not written therein? "Straight is the Gate and narrow is the way which leadeth unto life (felicity) and few there be that find it" and again—"For *Many* be called, but *few* chosen; further—"The *Kingdom of God* must be taken by force."—She then continued — my Guide says, that the number of the Unhappy and Damned is undoubtedly much greater, than that of the Happy, but that the number of these is also by no means inconsiderable. That it is the earnest will of God, that all men be led into the right way, and that *All* should arrive at a knowledge of Truth, (those that perish, being lost by their own fault) and that all those, that do not truly and earnestly strive to be saved, according to the rules of the divine Scriptures, are rejected. Tell the inhabitants of the Earth with emphasis; that here there is no respect of persons, whatever their state may have been in your world. I give you the most solemn assurance, that the greatest miser on your Globe of Sin, does not so closely watch his accounts, where his interest is concerned than God does, Sin; for God does not permit the inhabitants of the Earth, to prescribe to him his work, if they will accept Salvation, so truly and more than kindly offered to them,

for the conditions are and remain unalterable by God. Particularly do I enjoin it upon you to tell it loudly to those that with you dwell on Earth; if that, which was foretold by Jesus the Redeemer and after his resurrection, by his Apostles; here in this world, which will continue to all eternity, not a letter will be taken away, sinful man may believe it or not, for here nothing will avail unto Salvation, but Regeneration. Why then do the sinful inhabitants of the Earth lay not a greater stress upon the attributes of God, so well established that He is *omniscient, omnipresent, allseeing, just, holy and true*, and abuse his forbearance so unwarrantably. — O! how much are those to be pitied, who obstinately will neither accept of, nor believe in a reward of Good, nor punishment for Ill; how do I pity those, who only then believe, that they are punished, when they already have been punished, &c. &c.

After this, whilst soliciting her Guide to prolong his stay and (after breaking into a flood of tears, she implored her parents and brothers and sisters, no other persons then being present—

“For God and Jesus Christ’s sake, to use all possible diligence, to be preserved from the abodes, that had been shown to her. Dear Parents and Brothers and Sisters! she exclaimed—if every drop of my blood should change into a thousand tongues, it would be impossible for me, to paint sufficiently the torments of those so damned to Eternity, all Eternity. Leave these words, although they are all recorded in the word of God, not undisclosed to the world and be not silent!”

After promising this, she said—“now my Guide returns with me.”—

During this her return, it was observed, that she again clung to her Guide with a grasp of iron. When he had left her, she slept again for about a quarter of an hour and a half. When she awoke, she said—

“O how fatigued, I am! I feel as if I had travelled over the whole world, and again do not know the least, what to say!”



The first Journey into the Moon.

On the 2nd of November at half past one o'clock she performed the first journey into the Moon, as already predicted by her on the 26th October, as upon the day when she was conducted to the first abode of the Unhappy. Her Guide having arrived and the journey commenced, she said without being solicited—

“The Moon is the nearest body to our Earth, in four minutes I shall perform the journey thither.”

Immediately a watch, showing the seconds, was laid upon the table, the moment the four minutes, up to the second, had elapsed, she commenced by speaking the following words—

“Now I have arrived here.”

Soon after she was asked by her brother, how the Moon did look in comparison with our Earth, when she replied—

“She much resembles our Earth, only the Atmosphere here is much brighter, the Climate finer and milder, here are mountains, valleys, rivers, lakes, trees, forests, beautiful gardens, towns and many buildings, some standing by themselves and others near each other.”

After this, enquiry was made concerning the inhabitants, to which she replied—

“The Moon contains the lowest Stage of felicity; those who after death are not immediately fit for a higher state of felicity, come here, as well as those, that are released from the first degree of the Unhappy. I shall perform three additional Journeys to the Moon; what I cannot indicate at present, I shall state during the others. Although the Moon is nearly forty times smaller than the Earth we inhabit — it is far from being possible, that I should be able to wander over the whole of it, as I never dare detain myself longer than thirty minutes. I am only led to principal places. Now I am conducted by my Guide into a considerable and large, very large building, in which a very large Hall is shown to me, where I meet with none but grown persons, of different ages, males and females seated promiscuously in long rows near each other. I know here several persons

(whom she also mentioned by name, but who cannot be enumerated here) of both sexes."

Then she was asked concerning the occupation of these inhabitants of the Moon, when she replied—

"This place is for all a place of education, where they have their instructors, worship God, sing, pray and learn, in order to become qualified for a higher state of felicity. This is their legitimate employment, but as soon as they attain a higher felicity, they are removed thither. I cannot leave it unnoticed, that they perform delightful music amongst themselves, and what I am particularly pleased with, is the great harmony and love, which they bear towards each other; hatred, envy, quarrelling do not find place here; how happy they are, I cannot tell you. I would deem myself the happiest being, if I dare always remain here. On our Earth the richest and most honored are by far less happy than the lowest of these inhabitants of the Moon."

"O how strange it is, that if I want to touch one, it seems precisely, as if I did reach at a shadow. And yet all can love God, sing and pray. Sleep overcomes none any more, night is here no longer, and of eating and drinking, they also stand in no need. It is also somewhat singular, that the deceased, the happy, as well as the unhappy, know each other, and every one knows directly, what and who, each have been in this world. This you may all take as a lesson, the deceased recollect in Eternity, where they do no longer die, every thing more vividly and perfectly, all they have done in this world, where we are, than they did in this life. Nay, every sin, even those whom they were unconscious of, becomes manifest to them here, and not only those, but every thought, good or ill, are plainly and clearly perceived by every one.

Full of zeal, she continued:

"My Guide informs me, that now commences our return-journey, but tell your fellow-inhabitants of the earth; that if during their life-time, they attain a lively knowledge of their sins and a state of repentance, they will gain immensely, as the progress is here, but by very slow steps."

Hereupon she was asked: When she would perform

the second journey to the Moon? To which she replied—

“To-morrow evening after three o’clock, I shall fall asleep, at which time, however, my guide will not appear. I shall only perceive places of light. Not before Sunday the 4th of November, in the afternoon, between one and two o’clock, shall I perform my second journey into the Moon, but only during my last journey into the Moon, shall I be permitted thence to look down upon our Earth.”

“Now my guide has left me, and this journey is accomplished,”

Only ten minutes after, she regained her consciousness; but did not remember the least, that had occurred to her, and only said—

Leave me rest, my body is exhausted, but in my soul I feel a peculiar “hilarity.”

An hour after she left her bed, and became quite serene.

Precisely according to her prediction, she fell asleep the following evening, at three o’clock, she uttered no sound, awoke in half an hour, left her bed in a quarter of an hour after, and again became active.

Until this period, all that had happened to this Somnambulist, remained a family-secret, because we parents had not the least conception of a state of Somnambulism. They now consulted each other, and it was resolved, to make other persons, particularly physicians, acquainted therewith. No sooner was this done, than the matter became so public, that curiosity and a thirst of knowledge induced people to come in multitudes, which, to be sure, ought to have been avoided.



Second Journey into the Moon.

The 4th November, precisely at half-past one o’clock, she fell into a profound sleep.

Here it is particularly to be remarked, that during her first journey to the Moon, as well as the present, and in

all her journeys to the Stars, she respectively assumed, each time, another attitude or different features, which was more than plainly observed by friend and foe, as well as every unprejudiced individual, for every feature displayed honesty, love and serenity, the color of her cheek was brilliant, and as red as a rose.

Her guide having made his appearance to her, she became all love and friendliness. A few minutes after, her brother asked her, whether she had arrived in the Moon? she answered—

“No, it wants yet three minutes, before I shall arrive there, and at the same time gave him a rebuke for his premature questioning.

She then remained four minutes quite silent, and then began to speak voluntarily, as follows—

“I am not only in the Moon, but my guide has conducted me into a City; on our earth, none can compare to it in beauty, the buildings are both large and handsome, the streets, however, not very wide, but the pavements comfortable and good, it appears to me as if I was walking on velvet. The walks, however, are not covered with velvet, but only with the finest sand; but of my footsteps, I see no traces.”

She was asked, whether she could tell the name of this City, to which she replied—

“When I entered the Gate, I saw it written above, I will now ask my Guide, he will be able to remind me of it!”

It was clearly observed, that this was done, and soon after she said—

“The name is *Gethsamene*, my guide perambulates it with such quick steps, that I can hardly keep up with him.

Inhabitants, she spoke of none, inadvertently she was not questioned concerning them, and after a short while she continued—

“Now a very long and large building is shown to me, into which I am led.”—After a short pause, she said: “Now I enter, the entry therein is but the width of a board, it is enormously long, and quite light; now I enter into a large and long hall, here the departed set pro-

miscuously near each other, in long and innumerable rows, *that* love and harmony, which I found with the first, have also here their home, and it almost pleases me better here than with the first."

"But I must ask my guide, why it is here so quiet, it appears to me, as if all were to hear, attentive exhibiting great reverence."—Soon after she said: "My guide tells me, turn around and look, whether you do not see two teachers standing here? At this present moment they receive instruction; for this reason, they sit here with attention. Eh! she continued, the very exterior, so serious and affable, as well as clothing quite different, must inspire each learner with greater respect. However beautifully as the teachers are dressed, the habiliments of my guide are still more brilliant. Instruction is deferred during our passage; teachers and pupils, have for my guide, a great regard. It appears to me, that visits of this kind are very scarce and I, as an inhabitant of the earth, walk about here exactly with the same kind of a dress, as I have on, on my bed; I must tell you, my soul abides with me; only my spirit wanders; I did never know before, that besides the soul, there is also a spirit, that dwells in us; and only this is capable to undertake excursions of this kind."

She was then asked: How the departed, dwelling here; did look, and how they were dressed? To which she replied:

"As it respects those, whom I knew on our Earth, I perceive it quite plainly, that their forms are much younger, but notwithstanding easily cognisable, their dresses are white, but they bear otherwise no distinctions, their heads, too, are not crowned; the clothes of the teachers are glistening-white, around their loins they wear a rose-colored scarf; I am unable to tell you, how well these garments become them." So saying, she exclaimed: "Tell Mrs., who is so much concerned about the happiness of her husband, to quiet her apprehensions, he is amongst the happy, I have found him here, amongst my other acquaintances; he would not change the contentment, that he already here enjoys, for all the world, although it consists in but the lowest state of fe-

licity, being only formed here for a *much* higher; for in regard to the higher felicities they are approachable step by step. Those, who at their decease are immediately qualified for the enjoyment of greater felicity, are amongst the Adults and old people, taken altogether, they are but very few; for those, that in our world of sin, grow up so far, follow rigorously the commandments of God and Jesus Christ, and, although they are in this world, their minds are not of this world, they say with Paul: "Our conversation is in Heaven!" My guide tells me, their sensations are of such a nature, that they feel happy, in this world already.—O dear Guide!—so she entreated him—use all your influence, that I, and all that belong to me,—may also attain such a degree of perfection—for oh! how much I desire so great a blessing for *each* of them!

After this discourse, apparently in communion with herself, she remained silent for some minutes, but every by-stander perceived it plainly by the motion of her lips and tongue, that she again was conversing with her Guide. Soon after she recommenced speaking, thus:

I have made enquiry with my Guide concerning my two brothers, F..... F..... born in the year 1808, and deceased in the year 1814, and J.... E...., who died as an infant of fourteen days in the year 1820, I should fain wish to see them also, and he told me: "Perhaps you actually see one of them." Whereupon I answered: In the empire of the Happy we are all brothers and sisters, I well know: who are you then, and who were you on our Earth?—To which my Guide replied: "The mother, who carried you under her bosom and gave you birth has also borne me, I am your brother Frederick, and by divine command was appointed your Guide. I see my parents, brothers and sisters and all the others that are present, most perfectly, and know also each of them, but their power of vision does by no means extend so far, as that they should also be able to see me; for they are flesh, but I am Soul and Spirit. Tell them, that I dwell in the Sun, where I am appointed a teacher, to instruct those children, who, if yet alive, would be between 8 and 9 years old."

When she had finished this speech, she burst into a flood of tears with joy at having a brother raised to so high a state of felicity. She then was asked about his dress and form, which she described as follows :

"His face is more brilliant than the Sun, his eye full of fire and yet replete with love, his head is adorned with a crown of jewels, his garment is of more than a shining whiteness, and, as it were, fastened round the loins by a red scarf ; its redness I am at a loss to compare, and I am unable correctly to express the beauty of this color with words. My Guide she continued—is now returning, and conducts me back to our terrestrial Globe ; he told me that during our next (and third) journey he would shew me some rivers, that are in the Moon ; this will take place the 6th of this Month, at one o'clock in the afternoon. As soon as my journeys to the Moon will be finished, I shall be taken to a Star."

Thus the discourse ended ; a few minutes after, she re-opened her right hand, by which she always held fast her Guide, as a signal that he had departed : not until ten minutes more had expired she awoke with pleasantness, and asked the by-standers—

"How long this time her sleep had lasted, and what meanwhile she had spoken, as in her state of waking she was entirely ignorant, what had occurred to her "

Every thing being related to her, she was greatly astonished, and could hardly believe, that she had said any thing of the kind, because she was no longer conscious of the least of all that had happened.



Third journey into the Moon.

Each time that she fell asleep, she became previously quite silent. So it also happened on the 6th November in the afternoon before one o'clock. The clock had no sooner struck the said hour, than she was already asleep. After receiving her Guide, she said—

"In four minutes I shall be in the Moon."

This proved correct to a second, as after the expiration of that time she announced her arrival there, with the words—

“Soon shall I be led into a City, called *Bethusalem*.”

After a short pause she resumed—

“This City pleases me still somewhat better, than the former, although that is also quite handsome ; the streets in it are again as narrow, as in the former, but the walking on the pavements as pleasant.

After passing through the same, she continued :

“I am also this time conducted into a large building, without the City, which yields in no respect to the other. The Entry therein resembles that of the former in every respect ; now I enter the Hall, which is somewhat wider than the former ; here the number of the deceased is greater, and I also meet with some, that I knew on our Earth. Their garments are like those, which I have already described. They have likewise their teachers, and the purest Love, Harmony and Frankness reign amongst them. The respect shown to my Guide is as great, as I stated it to be, during both my first journeys ; but I only excite surprise, for every one knows, that my soul still remains in my mortal tenement.”

“Now I come to a place, around which water, as clear as crystal, is flowing in a circular ring, it appears to stand still, which however is not the case. On the place, or the Island, enclosed by the water, that flows around it, stands a large and long building, which is higher than the one into which I have already been conducted ; over the river leads a beautiful bridge.”

Arrived at the building, she said :

“I am also conducted into it ; but here the Hall is not below ; as in the former, but I have to ascend a flight of steps.—I now enter a large Hall, in which again there are none present, but such, as died on our Earth ; here too Harmony and Love reign throughout ; only, says my Guide, those he showed me before, are a little in advance of these ; they have also their teachers.”

Soon after she said—

“Now I am conducted back.”

During her return-journey she was asked : when her

ourth journey to the Moon would take place? To which she answered :

"Next Thursday, the 8th November, at half past one o'clock in the afternoon."

She then accosted her brother, who kept up the discourse with her, with the following words—

A..., as soon as my Guide has quit me, make ten strokes from the pit of my heart to the crown of my head backwards, when I shall awaken sooner and easier."

This was punctually followed, for ten minutes after she fully regained her consciousness. Although otherwise lively, she complained of languor, but had not the least recollection of all she had said.



Fourth journey into the Moon.

November 8th 1832 several learned and other persons were present. She spoke to them, but when the hour of her sleep approached, she said—

"Now I must lay myself down."

And having done so, she fell asleep as usual. Her Guide having joined her, she was asked : where she was? to which she answered—

"Still here, but now my journey begins and in four minutes I shall be in the Moon."

At this all those that were present, took out their watches, and when three minutes had elapsed, she was asked, whether she had completed her journey? she replied—

"Not yet, but it does not quite want a minute."

The four minutes having expired to a second, she said without being asked :

"Now I am here,—after a short pause she continued—this day I am led by my Guide up to a mountain.—Arrived at the foot thereof, she said : in three minutes I shall have ascended it with my Guide."

This time also the watches were referred to, and the time stated having elapsed to a second, she exclaimed—

"Now I have gained the top."

She was then asked its form, height and magnitude; when she replied—

“It is round, and around it stands trees, on the top there is also a beautiful plain with some trees, but which are not as large, as those around the mountain; the air upon it is extremely agreeable, I should like to be permitted to remain here. The mountain much resembles the Limpurg of Weilheim, but it lacks its great circumference and height. From the top of it I see a great many other mountains, forests, part of which are small, and others large, rivulets, Towns, Villages, buildings, some of which stand by themselves and others near each other. The environs are quite pleasant; the mountain is called *Sinao* — Now I am returning.”

Immediately the question was put: what length of time do you need to reach the Valley?

“Only two minutes” — she answered; and this also agreed to a second.

“Now she said, I am again conducted by my Guide into the Hall, wherein I was the day before yesterday on the firm land, my Guide tells me that he has there to show me several things yet.” Arrived there, she continued: “here I observe several teachers, as with the former; at present they are singing, and I never on Earth heard such a melody, nor can any be compared thereto, other music however I do not hear just now. That Union, Love and Harmony, which have here their home-stead, I am unable sufficiently to give you a description of.—I am not again conducted through the City, through which I was led during my third journey; but I am conducted to a spot, whence I can look down upon the Earth.”

She was asked how large the Earth appeared to her?

“Considerably larger than a large nine-pin ball. The Earth is a dark body and looks blackish from here, and is, as I have once already stated, probably forty times as large as the Moon. I would not have known, that this round Ball, which I see, is the Earth, if my Guide had not informed me thereof, with the words: Upon this black spot you live.”

At the desire of those present she was repeatedly

asked, what the Temperature was in the Moon, when she said—

“I have already told you during each journey, that I find it mild. I well remember that the Learned state the *Moon* to be a cold body, but she is positively not so ; the person that travels through a country, must surely know it better, than one that only judges at random, and how could it well differ from my statement, being, as it is a place of felicity !—My Guide tells me—that we inhabitants of the Earth are always ready to give our opinions, when one of our acquaintances, or a person we know, dies ; but these are generally quite erroneous, for God alone is the thorough-searching knower of hearts ; here none are judged according to their exterior, but most accurately according to their hearts. Therefore I beseech every one as much as I can entreat—Judge not ! for let every one take care of himself, that he may save his soul and make no comparison with others, for every one has enough to do with himself.

Having finished this speech, she signified :

“That now her return was commencing, and that she would be back in four minutes, and that in the same manner in which her Guide had led her upwards, he was also now leading her downwards to the Earth.”

During her return she was asked : when she again would undertake a journey ? to which she replied—

“Next Saturday precisely at one o’clock.”

Directly after her Guide left her and soon after she said—

“A..... now waken me in the mannner I told you.”

Not long after she awoke with cheerfulness, but also quite ignorant of what had happened to her.



First Journey into Mercury.

As soon as the clock struck one the 10th November 1832 in the afternoon she again fell asleep. Each time few minutes elapsed, before her Guide joined her, and

as soon, as according to the symptoms he seemed to have presented himself to her, she was asked—what length of time she would need, to arrive at the place mentioned? she said—

“Seven minutes.”

which again proved correct to a second, wherupon she said—

“This too resembles a world; I am led by my Guide, into a City, but which is much handsomer, than those Cities, which I have seen in the Moon.

When asked the name of this City, she said—

“*Isaisalem*, there I am led into a most beautiful Edifice and into a great Hall.”

After having entered it, she became exceedingly overjoyed, and burst out into these words:

“I again see here, as my Guide tells me, no others but those, that had lived on the Earth; but they are all clothed in most beautiful white garments, and they have all red ribbands around their loins; they are happier, in a considerable degree, than those that are in the Moon, although they also have their teachers. The Music, which I do hear, I am unable to praise according to its euphony; musicians of the world can in no manner be compared with those in Heaven,”

Then she was asked, whether she knew anybody there? which she answered with “No.”

Thus contentedly reposing, several questions were put to her at the instance of others, but which she answered with severe reproofs; glaring indications of indignation appeared on her features, at being disturbed in her delight; at length, she spoke out:

“My Guide tells me, every thing has its time; tell our brother, not to molest you nor me any more with such questions.—I am now disturbed, and my Guide too does no longer appear as friendly as he was at first; what I have neglected to-day, I will endeavor to retrieve, during my three journeys into Mercury. Afterwards I shall make a journey through Venus.”

The question was then put: whether her Guide would not also state remedies to her for sick and afflicted persons?

"Not yet, for this I have still to travel to other planets."

She was then asked ; by what means she could see, her eyes being so firmly closed ? when she gave the following answer :

"I see by means of the stomach."

Hereupon a watch was laid upon her stomach, and she was asked whether she could state the hour of the real time of the day ? when she said :

"Not just now, not until I travel through Venus.— During the most complete state of Somnambulism every object cannot be minded and judged. I regret it but too sensibly, that there are so very few physicians, that truly understand such a case and know how to treat it."

Now the question was addressed to her : How it happened, that she travelled to Mercury sooner than to Venus, the latter being so much nearer to the Earth than the former ? whereupon she said :

"This question is not deserving of an answer for the present ; I do not depend on myself but on my Guide, perhaps I may hereafter be permitted to answer this learned and worldly question."

After this she was asked, when she would perform her second journey into Mercury ? when she said—

"To morrow noon at one o'clock."

All these latter questions were put to her during her journey hither from Mercury, and answered by her.— Soon after she opened her right hand, as a signal, that her Guide had quit her, and immediately after her brother wakened her. Returning to a state of wakefulness, she said immediately :

"That she did not at this time feel quite so well, as formerly, but could not account for it."

Learned men ascribed this to the interruptions, that had occurred ;—she too remained this time longer in her recumbent attitude, took very little nourishment and soon after returned to bed.



Second Journey into Mercury.

The 11th November she fell asleep precisely at the time she had predicted. The number of attending persons, learned and unlearned was very considerable.— When she had been asleep six minutes, her Guide arrived with her, and after a short pause she said —

“Now I commence my second journey to Mercury.”

Being questioned — what length of time this journey would require ? she said—

“In Seven minutes I shall be on the spot.”

When three and a half minutes had elapsed, she said of her own accord :

“Now it is half accomplished.”

“Now I am on the spot ; just now I arrive at the Gate of the City, into which I am to be conducted to day ; but I do not pass immediately through the Gate, the entrance resembles, a rampart, and glitters like gold ; but my Guide says, that it is not made of gold ; but that this kind of stones resembles it. I cannot sufficiently depict the splendor and beauty of this City ; which I now pass through ; the street is paved with large, white flakes, the whitest marble is not as white, and not near so bright.

She was asked the name of this City, when she replied :

“It is called *Jeremia* ; the town is pretty ; but the streets are by no means wide, and the buildings on both sides are built alike. My Guide tells me: Those, that dwell on the south side are a little in advance of those, that live on the west-side ; that each has to pass through all the buildings periodically, until they are removed to a higher state of felicity. — Now those blessed beings are also shewn to me, to whom, on their departure from the Earth, habitations are assigned here, and those again in a separate building. My Guide tells me, that these are the lecture-rooms, where they often have to meet ; tasks are also given to them, which they have to learn by themselves, but these are not onerous, but a real pleasure to them.”

“Now I am introduced !”

she exclaimed with gaiety, and after a short pause continued—

“I perceive here several, whom I knew on our Earth. ah ! now the Music begins ;—after a little pause she said—now it is accompanied by singing, the melodies and voices, which are heard here, cannot possibly be compared with those on Earth ; they are entirely different, I know of no words, to give you the least idea thereof, or but one tune of the melodies.”

The Harmony and mutual Love, which exist here, I cannot sufficiently express, for here prevails no respect of person ; here the person, who was the most respected and wealthy in the world, is not more thought of, than he, who was not minded at all in the world ; according to the deeds done in the body, he is here, in this life adjudged.”

She burst into tears of joy, but began soon to speak again in the following words—

“I am called upon by my Guide, to tell all of you, that are here present, the following—During my last journey, which I made to :—(I must call them, what they are) the Damned, I heard the following expressions amongst them, which I then durst not tell, because I had not yet travelled to any abode of bliss—here children curse their parents, and parents their children ; I heard some of them say—I curse the second, when I was conceived, and the hour in which I was born ; why did I not as a monster come into this world, and why, like the tenderest suckling infant was I not by violence deprived of life, as unfit for the Earth, which I inhabited and on it committed all sorts of crime ? Why not a day-laborer or a cripple ? Ah ! exclaimed another one, equally damned, to him—Exist such thoughts also here ! Birth, Descent and Wealth have not damned us, but the not-keeping, dis-obeying and disbelieving the commandments of God !”

“Here no suicides happen any more, to commit them would be impossible ; for all men, from Adam, have the breath of God in them, and it is indissoluble. My Guide tells me, that God himself could dissolve it, as little, as renders that undone, which has happened ; therefore says

the revealed word of God: "Their worm does not die, and their fire will not be quenched."

After a short pause she exclaimed—

My Guide tells me—sins of Sodom, Fornication, (before this I did not even know what actually was meant in the essential sense by Fornication,) the cause of most infanticides, Adultery will be punished eternally, in the third degree of damnation, if man in his life-time does not attain a lively sense of his offences, and obtains a full pardon for the same; these sins equiponderate with the crimes of Murder and Witchcraft.—I did not know, what Paul meant by the words: "Secret sins; "My Guide tells me: 'These happen during fornication and but too frequently in regular marriages, whereby the begetting of children is wickedly suppressed and frustrated. I do not understand the essential sense of the meaning, my Guide wishes to convey by this, but that which I have said here, do not keep it a secret. My Guide tells me; not the tenth part of the trespasses transpires, which are committed in your world of Sin, or are at least but slightly punished; the punishments for a sin of this kind in the world, if man does not become converted with all his heart, meet positively with no abatement in the other world."

She now became a little quiet and then resumed—

"My Guide tells me; you are surprised at the felicity, which exists here, how greatly will you be astonished, when you perform your journeys into the sun."

She now proposed that—

"If any one wished to enquire after deceased parents, consorts, children, &c. it should be done through her brother; if she remained silent, and gave no answer, it would be a sign, that her Guide had also remained silent, but if she answered, the person would be at the place mentioned by her; because her Guide knew it to be a fact."

Those who doubted, kept silence; those, that entertained a sure hope, caused questions to be put; she then would say to the One—

"He—she—is in the *Sun*—another in *Uranus*, in *Venus*, &c."

She then continued—

“My Guide tells me—During my journeys to the Sun I shall obtain an additional Guide, as I otherwise would not be able to endure the splendor, and he is my Cousin-Gesman and yours, named *George Goelz*.”

She then burst again into an extacy of joy, after which she was asked the employment of the blessed spirits, and she answered—

“They do have to learn, I count here eight teachers, for learning never ceases throughout the eternal eternities, (as my Guide expresses himself,) the use of which words by him I do not comprehend. He tells me—how many things happen in your world of sin, about which the question is asked millions of times—Why does God act so and not otherwise? We cannot reconcile it with a divine wisdom and the government of God. Alas! he continues, it constitutes in the other world a protracted occupation of the Unhappy as well as the Blessed, until they can unriddle that, which appears to them mysterious in your world—that world, in which you now are.—Then are they astonished at the wisdom of God, and ashamed of their follies;—man has no idea, how short-sighted he is.”

“My Guide tells me—Many, nay an innumerable multitude, who appear very learned in your world of sin and distinguish themselves, arrive here, the most of them, as the greatest fools; they exclaim one to the other — We fools have missed the right aim!”

“Let no one be sparing of, and put off his repentance to his deathbed, for he, that does, is truly deceived! Do you believe then, that God, the Redeemer of the world and the Holy spirit are so soon reconciled? What I tell you, I say to every one, infinitely much is required towards Salvation; previous repentance must prepare us for death, but not death lead us to repentance, we must become dead to sin, here in this temporary and transient world, if we will not perish eternally; to gain Salvation, *is truly no trifle*. Man must be born anew, and regenerated in regard to his inner value; but this requires time, earnest and trouble, and inexpressible vigilance.”

“Another remark I am enjoined by my Guide to add—

If for instance a person has been on the road to repentance, and conversion, but has withdrawn his hand from the plough and relapses into his former vicious course—it will by no means avail him, for in order to be saved, constant vigilance and faithfulness are required, and there ought to be no intermission. Refer to the word of God, and examine, whether it does not say the same!”

This she exclaimed with enthusiasm, and then said—

“My Guide has this time made a long stay, but now my return commences.”

Meanwhile she was asked, when she would undertake her third Journey into Mercury? To which she replied—

The 13th of this month at 1 o'clock in the afternoon, for I require at this time a special relaxation.

As soon as her Guide had taken leave, she said—

“Brother, waken me now, but make two strokes more than formerly, for I shall awake later this time than I have done heretofore.”

Twenty five minutes elapsed, before she awoke.—When she awoke, it was with great hilarity, but she complained of weakness, and then remained two hours longer in bed.



Third Journey into Mercury.

On the 13th November the Somnambulist fell into a lethargy, as usual, at the precise time she had predicted. The number of those, who desired to see and hear her, was so great, that hardly the third part of them could be admitted, as the room, in which the Somnambulist had laid herself down, would not have contained them. Hardly half a minute had elapsed, after she had went to bed before all the persons present, than she already reposed in the profoundest slumber. Five minutes after she stretched out her right hand and received her Guide; soon after she said:

“Now I commence my third Journey and in seven minutes I shall also perform it again.”

Which proved true to a second. Then she said :

“I am again conducted into a City, called *Mesopotamia*, here also such blessed spirits, as dwelled on the Earth, have for the present their home.—It is always to be taken for granted, that the purest Love and Harmony dwell with all the blessed, here nothing can be tolerated for ‘a moment, than would in the least disturb their felicity.—Whilst I approach the building and hall, where I find the blessed at their meeting, I hear such a remarkably sweet music and melody, that if all the Musicians of Europe, as well as all its delightful Singers, could be heard in Concert, their music and singing could not in the least be compared with what I hear in *this* place. You would turn quite beside yourselves, could you listen to this music.—Mortal eyes would not be able to behold the beauty of the Hall, the gracefulness of the blessed Spirits, especially that of the teachers, who wear crowns on their heads, by which they are distinguished from the rest, nor mortal ears to hear the sound of the music ; if they were led on the Earth into the most magnificent Castles, Palaces and Edifices it would be intolerable and quite onerous to them.—If I were not here according to the spirit, and could not see by means of the Stomach, and if, when I awake, were conscious of what is shown to me here, I should be quite unfit for Earth, and a real trouble and burthen to all persons, with whom I would have to keep up an intercourse.”

The City, through which I pass, I have not described to you yet ; it much resembles the former, I don’t know whether I judge correctly or not, but every one appears to me handsomer than the preceding, only this I have to remark, what I have mentioned so often, that the streets within the City are not very wide, but the Gates are very wide and broad,

At the instance of a Theologian the question was addressed to her, of and from what class of people the blessed inhabitants do consist ?—a short pause ensued, and it was more than plainly observed, that she was consulting her Guide ; whereupon she said—

“Have I not every time said, that inhabitants from the Earth or World are here, by whom I meant those of

all nations and sects of religion. Are you then unacquainted with that passage or tenth Chapter of the Acts, wherein it was shewn to the Apostle Peter in a vision—“that God pays no respect to persons, but in every nation he that feareth him and worketh righteousness is accepted of him,” this is the state of things in blessed Eternity. He, who worships flatterers and hypocrites as Saints is struck out in the list of God—whereas he, to whom this testimony is not given, is conducted into felicity.—In regard to nothing does mankind deceive themselves, more than in their judgments respecting such as are deceased. My Guide just now tells me ; that in Eternity justice and impartiality prevail to such a degree, that the keenest human understanding would be unable to comprehend it ; that no departed soul receives to the breadth of a hair, either too much or too little, be it either punishment or reward, but both are balanced most exactly. Nevertheless a great distinction is to be made those, that had the revealed word of God and amongst those, that have not had it ; the latter are judged according to the scale, by which they have obeyed the voice of conscience and the law, that was written in their heart ; that the Eternal Wisdom knows how to equalize every thing so well, that we shall be more than surprized, not only here, but also in the Moon. I have met amongst the blessed spirits such as were Jews and Heathens, and belonged to all nations and religions.”

Having finished this speech, she said voluntarily :

“This day questions may also again be put to me concerning deceased persons, my Guide tells me : that he will remain longer with me.”

Thus called upon, a much afflicted mother of this place came forth, who desired information relative to her son, named G.... S....—He had learnt the mercantile business with G... H... K.... S. in St....., and had went on a journey of business by order of his employers the 28th of October 1819 to W., in the “*Oberamt*” Geisslingen. Between H..... and E..... he lost his life ; not until some days had elapsed his body was found near O..... in the Neckar, and taken out still quite re-

cognizable ; he was twenty years of age. Much was said concerning this unfortunate accident ; some even suspected, that he had thrown himself into the river Neckar ; but as he could not be charged with the least misdemeanor by his employers, being beloved and esteemed by them, nothing else was to be supposed, than that he had been violently murdered by some highwayman, in order to gain possession of the mule which he had ridden, laden with some hundreds of florins in cash.

Very little was known to the Somnambulist of the story here related, this unfortunate accident having occurred so long since as fourteen years. Being asked, what had happened to him, and where now his soul was, she replied as follows :

“Whoever has considered S..... as a suicide, has done him wrong in the highest degree, as he was not such, but he was violently massacred. First he was flung from his beast to the ground ; and then received some severe cuts, which caused him to faint ; then he was thrown into the Neckar, whence he could no longer save himself, owing to what before had happened. He that committed the murder on him, entirely missed his aim, he had believed, that the creature would stay with its rider, but it escaped and the murderer could not overtake it, because it hastened in full gallop to St..... and brought to the legitimate owners the full amount of the money.—The murderer is still in this world, but on account of his bad conscience enjoys no rest, neither day nor night. — The unfortunate youth however dwells in the City of *Mesopotamia* ; just now he is pointed out to me by my Guide, he plays on a harp*) and is very happy. His parents are by all means to compose themselves, as he certainly would not return, if the whole world was bestowed upon him.”

Of this story the Somnambulist had hardly known any thing, and as it was related by her, so the events had occurred according to all the proofs extant ; all the per-

*) On this instrument he, in his life-time also liked much to play!

sons present were astonished at this narration in so profound a slumber, particularly as the Somnambulist had also never known the youth to whom the misfortune had happened,

Hereupon a widow caused enquiry to be made concerning her husband, deceased several years ago; after a little while she said—

“He has not long since been removed from the first degree of the unhappy to the Moon.”

Immediately after a sister caused enquiry to be made, concerning her brother, who had been killed during the night, in a field, near a flock of sheep, no fact having been elicited by all the investigations that had been instituted in relation thereto. After a little while she said—

“He will be eternally happy, his Soul is in the Sun, he came over as a bachelor and was a noble youth—I have never learned any thing concerning this affair. But further forbear to ask me; the murdered individual is in a place of perfect felicity, and her murderer will yet come to the place, where he will receive what his deeds deserve.”

To this she added—

“All those, who come into Eternity from this world, in which they suffered death by violence or assassination, bear a mark, they are however for that reason not particularly more blessed than those, that dwell with them in the same Region of Felicity.”

When this was past, enquiry was made concerning an unmarried female of this place*) who had died in the 58th year of her life, after passing through many inward and external sufferings, but who had led such an exemplary, pious course of life, that it could be said of her with full force of truth, that she had never fell off from her baptismal state of grace; it was desired to be known, where she resided. After a consultation she said—

*) This was Dorothea *Neuser*, a daughter of the righteous and pious preceptor *Neuser* of this place, who died so long since as the year 1806.

"I have not known her in this world, but my guide told me—that she had already been an Elect of God in this world and had from her tenderest childhood suffered herself to be formed and educated for that purpose she has her dwelling in the Sun, and enjoys a high, very high degree of felicity, she was at once removed from our earth into the Sun, where she received more than ample amends for her afflictions on our earth. All the pomp and enjoyments of the kings on earth are but like a dark shadow in comparison with the pleasures she enjoys."

Then she exclaimed with solemnity —

"Oh! such, such we should all become"

Revealing so many remarkable things of the other world, and speaking of still more important journeys—she was asked at the instance of a Clergyman; whether she would not also attain to a contemplation of God? When soon after she replied—

"This is not granted to me, my guide tells me; the highest gratification which will be permitted and granted to me, is: that I will be allowed to cast a glance at the New Jerusalem, where I shall be permitted to see but a part of those attendants who wait on God; that no Somnambulist had ever been conducted so far.—My guide tells me, that in the blessed eternities there are millions of blessed Spirits, who have never yet arrived at a contemplation of God, that this requires the highest degree of felicity."

"So many persons, who die on the earth, say so frequently: "my Redeemer calls me," this is incorrect; those who die happy, are taken away by blessed beings, who come from the spot to which they are conducted; just so the unhappy and damned. When a human being is on the borders of life, and he perceives beautiful and clear forms, it is always a good sign; but if they perceive black forms, it is very ominous and lamentable. There are at this time several individuals present, who have been impelled to come here, merely from curiosity, and not a sense of integrity; I would be able to indicate them by name, but my guide tells me, to refrain from it, that the responsibility will fall on the incredulous, and the unbe-

lief of others, will do me no injury." After finishing this speech, she recommenced, cordially entreating all and every one of us to become converted with all our hearts, and produce pious fruits of repentance ; that she was unable, to state the least particulars of the peace and content, which the blessed enjoy.

"Eh !" she resumed, "my guide tells me, that he did direct me during my former journeys to promulgate many things, which I have not stated minutely enough, and asks me whether I do not call to mind, that he told me : *avarice* is so great a sin in the eyes of God ; that Paul has by no means said too much, when he writes in one of his own letters : "that it is the root of all evil," that it leads to fraud, theft, lying, &c. nay, to suicide and murder, that where but a deed can be discerned, susceptible in the least palliation, a *miser* is capable to execute it. Further says my guide: *Drunkenness* is a *high-road*, that leads mankind by its many bye-ways, into all sorts of *sin* and *vice*, because it bereaves them of their sound reason and all reflection. Oh ! may every one strive to *live soberly*, for thus the right *path* is soonest found. My guide tells me : that the least sin is great enough, to bring man into a state of unhappiness, if he attain not during life, to a knowledge and pardon of the same, through Jesus Christ.—Good deeds and a course of righteousness, must proceed from the purest love of God and Jesus Christ, that which remained undone, merely from self-love, ambition, and a fear of the operation of the threatened divine and human laws, has in this world already received its reward. We mortals, says my guide, must do *good*, because it is *good*, and avoid and shun *evil*, because it is *evil*, then will it redound to our salvation."

After finishing this her speech, she turned particularly to her brother A., who kept up the conversation with her, and admonished him, always to endeavor to lead a righteous and pious course of life, because he, on account of his own connexion with her, would also draw a special judgment and accountability upon himself.

"Now, she continued, my guide gives me yet another injunction ; tell my dear parents, that, on account of the

situation in which I find myself, they may by no means indulge me too much ; but that they may most assuredly admonish, warn and punish me, if in aught I should commit the least offence, by words and deeds, because I, when awake, do not know what has happened to me, for I am, when returned to my usual state of watchfulness, like any other person, and commit the same and similar faults as others, therefore conceal by no means any thing from me, that I have said :

Immediately after she said—"In one minute my journey commences," during the same she was asked—how the Mercury was formed and constituted ? when she said quite briefly :

"Like the Earth, but every object is infinitely more ennobled ; during my fourth and last journey thither, which I shall perform next Thursday, the 15th instant, in the afternoon at one o'clock, precisely, I shall be permitted to look down from it upon the earth."

Her return being accomplished; and her guide being departed, she said—"A. now waken me."—Five minutes after this had been done, she re-awoke with extraordinary affability, and smiling, but afterwards again experienced great debility.

It is yet to be remarked, that every time she awoke, both her hands were as cold as snow, and that afterwards she frequently fell unconsciously asleep, but never spoke a word, and generally awoke of her own accord.



Fourth Journey into Mercury.



The 15th November, at one o'clock in the afternoon, she fell again into a magnetic sleep as usual, at the time she had predicted.—She conversed with those, who paid her a visit and to whom it was known, that she would fall asleep, the very minute she would lay herself down; at the time this happened, she fell likewise asleep directly, and remained quite still for seven minutes, but as soon as

her guide had approached her, she exhibited the warmest love and friendliness ; the rejoicing was far greater, than when two trusty friends unexpectedly meet each other again, who have not seen each other for a considerable length of time.—Immediately she was asked, when she would begin her journey ? to which she answered :

“Just now, and in seven minutes, as I did before, I shall have performed it.”

This again proved correct to a second ; when she had arrived, she said—

“I am again conducted into a city which is called *Tilia*.”

Then she was asked, whether it was also built like those, which she had seen in her former journeys ? when she said—

“In regard to size it does not yield to the others, it is also very beautiful, but it appears to me, as if the former were handsomer ; I cannot understand the reason, why my guide at first showed me the handsomest.”

Saying this, she smiled and continued—

“My guide says—this also belongs to the matter, but adduced nothing else. —This time also I am led to the Blessed, that have their home, the building is uncommonly large.

Enquiry was made, of what materials it was constructed, and what it looked like ? To which she replied—

“It is built of stone ; but on earth I never saw any of this kind, they are transparent, and of a clear white. In the Hall, the interior corresponds with the exterior, as it also was the case with those, which heretofore were shewn to me.—This hall is of immense length and proportionable breadth—the blessed sit in three divisions, as at a table, and each has three teachers, who, as said before, distinguish themselves by crowns, more brilliant garments and scarfs tied around their loins ; and although the blessed, that are here, have also a very handsome appearance, yet the others visibly excel them. A mortal eye would absolutely be incapable, to look upon the splendor that exists here, and this, my guide tells me, is far inferior, to what hereafter will yet be shewn to me,

for if that, which I actually perceive, was shewn to a person of the Earth but for a few minutes, he would become quite disqualified for our terrestrial world."

Then she was again asked concerning the occupations of the Blessed : to which she replied in a somewhat serious tone :

"This question appears to me superfluous, did I not often say before, that the employment of the blessed consists in nothing, but singing and praying, the worship of God, His Son and the Holy Ghost, and in learning, this never ceases to all eternity. They now sing the hymn : "Lord God, we praise Thee, &c. The teachers stand at the head and are Leaders. That I might but be permitted to stay here! but this is at present refused me. How delightful the singing and music are, I am quite unable to describe, but must refer you to my former disclosures."

But she herself appeared by her gestures to be quite transported. After a short pause she continued—

"I have asked my Guide, how it happens, that, when I walk through the Cities I perceive no inhabitants, neither in the streets, nor in the buildings? To which he has given me this answer : As long as the children are at school, they are not in their dwellings ; the blessed are at school, in the Halls, where they are instructed, their lessons and tasks are given to them, partly to be solved by them, and partly for meditation on the grandeur of God, which they take with them to their dwellings, for the spirit, or the soul of man remains, and constantly is active; tasks are no trouble to them, but a real delight and the greatest pleasure ; here exists a spirit of emulation, productive of no hatred, nor envy, else it would not be a state of felicity."

She then became quite silent for some minutes and thereupon resumed—

"I have asked my guide the state of mind of those, for instance, who as a married couple, are, the one in a state of felicity, and the other in that of the unhappy; or when parents are saved, but either the whole or a part of their children are amongst the damned ; whether the felicity of the blessed is not thereby clouded? To this my

guide has answered me : In the blessed eternities all love of kindred ceases, because the great love of God, as well as his justice become too obvious and manifest to every one that is in a state of felicity, as that it should in the least be hindered or disturbed thereby. If parents, children, ancestors and others, which loved each other in this terrestrial world, already find each other all and every one amongst the blessed, their delight certainly increases, but they are for that reason not more felicitious than those, that miss it. On the other hand the unhappy are in great distress concerning those they have left behind, anticipating for them a similar fate ; particularly parents concerning their children, and so throughout the different gradations, because reproaches made to their parents by children, and others, that had a share in it, in the other world, augment their pains, wretchedness and misery considerably.

Then she uttered a deep groan and said—

“I constantly learn more, and shall, agreeably to the express injunctions of my guide, never discontinue my exhortations touching a real repentance and reformation of mind,”

Having finished this speech, she became quite silent for some minutes and it appeared as if she felt exhausted, although the period during which, according to her statement, her guide would this time stay with her (more than twenty minutes) had not yet elapsed. On account of the remarkableness of the above declarations; the following questions were put to her at the instance of the most Reverend Mr. M. E., pastor of this town ; 1.) What fate did Deacon *Brehm*, who in the year, 1829 had been executed at Reutlingen for infanticide, meet with in eternity, to which she answered :

“He is in the moon, there he holds an inferior and low station as teacher, but he is improving and progressing ; this grace has been conferred on him, because he arrived in this world at a lively knowledge of his sins, and became well converted. He is one of those, who from time to time have to make a journey to, and preach in the first degree of the unhappy.”

2) What fate did the poet *Gæthe*, recently deceased, meet with ?

“He is a teacher in the planet *Uranus*.”

3) Enquiry was made after Henry *Jung* (called *Stilling*):

“He holds a considerable station as teacher in the planet *Jupiter*.”

4) Where the great heathen teacher *Socrates* now is ?

“He is an eminent teacher in the planet *Venus*, but he will soon be removed to a higher grade of felicity.”

Enquiry was then made, and concerning each separately, after the fathers of the church : *Luther, Melancthon, Arndt, Spener, Bengel, and Lavater* ; to which she answered, in regard to each respectively ;

“These are no longer *teachers*, but they are *servants of God* ; there exists a remarkable *difference* between *teachers* and *servants of God* ; for the *servants of God* have to attend the Throne of God ; for although God does not stand in need of the advice and aid of the most blessed spirit, yet the *Holiness* and *Glory* of his Deity requires *servants* to bring orders, and again to commit the same to such as are less blessed, for execution. My guide too, has to call for orders, but not on God himself, but he must apply to the *servants*, what he may show me and how far he may lead me, for in the empire of *felicity* reigns the very greatest and best order, from it there is no deviation by the breadth of a hair.”

After a short pause she said :

“I have asked my guide, how it is possible, that the *orders of God* can be brought and executed so quickly ? regarding this he has informed me as follows : the blessed *spirits* travel much quicker than lightning,—they go far very soon ; in the same manner, blessed *spirits* are also able to pay visits to each other, the higher to the lower, and again the lower to the higher, but to do so, a permission is always requisite, which is refused to none, but the one as well as the other must again return to the place assigned to him.”

She became again a little quiet, and another question was put to her, where the Prelate *Oettinger* had his residence ?

“My Guide says : that he is at present in the planet Uranus, playing on a harp.”

This declaration excited much attention, especially of the literati, who, from his writings and other accounts were acquainted with his conduct in life, because they knew, that with playing on the harp, he chiefly amused himself in his hours of relaxation and that it was the most pleasing musical instrument to him.

Besides this, she was asked concerning several individuals, whose residence she indicated to be in different heavenly bodies. After replying thereto, she said :

“In the moon, in the Sun, and in the heavenly Jerusalem are the habitations of the blessed, in these consists Heaven ; for in every star there are inhabitants, not one of them is empty ; if I should have to travel to all, it would require a long eternity. As to those, of whom it can be foreseen that they led no good life in this world forbear to ask me, because I would have to omit answering your questions.”

Hereupon she again became silent, but soon after held such an exhortation to all that were present, that there was not one who did not burst into a flood of tears. First she depicted the situation of the damned and unhappy as more than wretched and deplorable, and then continued :

“The Hymn” O Eternity, thou thunderbolt &c. &c.* speaks most awfully of damnation, but this is but a type of its horrors if I would speak of it for days, I would be unable to depict more than but a part of their magnitude. The third degree of damnation is too terrible and painful, there is not a second of alleviation ever occurs, but the torments re-commence constantly anew. If, when I was led thither, the vesture of my guide had not given me a little light, I would have been quite unable to observe them in detail, on account of the dense darkness which pervades the place, although I only but entered a little distance, and therefore could but contemplate and behold the least part thereof. How will, she exclaimed with enthusiasm, the atheist, and deniers of a life-hereafter, who yet are living, be aston-

*) A hymn which hardly will be wanting in any of the hymn-books of the Evangelical congregations.

ished, that they have so shamefully erred in their opinions and deceived themselves in their views. If they could but hear one of their companions, who knows every thing now from his own experience, moan, wail, sigh and speak for a minute : certainly they would repent in dust and ashes, in order to escape from this place of torture. 'Those, that say ; I believe in a Creator, but deny a Redeemer, are not much better off, than the former, for my guide says ; that there is, as the word of God teaches us, but *one God* but three persons in the Deity : a mystery, which the most blessed spirits are unable to solve !'

During this discourse she was full of enthusiasm, to such a degree, that it cannot be written down, with what emphasis she spoke. Lamentable as on the one hand she described the situation of the damned to be, so on the other hand she glorified that of the blessed, and repeatedly besought every one most earnestly, to become converted with all thier heart and soul ; but that a thorough reformation of the mind would previously be indispensable.

"Consider only—she said in conclusion—the word *eternal*"—where no longer any end can be looked for. I will pray my guide, to interpose particularly in my behalf with God, that I may in this world be well purified, and qualified : every suffering, which God subjects me to, I will fain bear with all patience, so that I may gain my soul's salvation."

Then she was asked, what was the fact in regard to *Beugel's* explanation of, and orations on the Revelation of St. John ? Whereupon she assumed an air of unearthliness, which was truly remarkable, remained quite still for several minutes, but it was well observed, that she held a conversation with her guide ; after this she said :

"*Bengel* is, as I have stated, a chosen instrument of God and a servant of God, and has received his calling from God, to write this and other books, but it is to be remarked, that he has committed an error of three years in his account, instead of saying, that when the year 1836 shall have arrived, the time of trouble would have an end, he ought to have said, 1839."

She was then asked, whether his predictions would be fulfilled ? to this she replied

“He has to be sure described the times as very deplorable and wretched, but they will become worse, than he has stated them.”

Then she resumed of her own accord and said :

“I shall not grow old ; before the time of trouble terminates, I shall be gathered home : I could tell many of those, that are present, still a great deal more, but they would not be able to bear it, therefore I will be silent.”

After this she declared, that she perceived a great anxiety in her soul, and begged leave from all those that stood around her, to disburthen her heart, She then again delivered such an impressive exhortation, with so great a zeal and decorum as to excel those by far, which have been enumerated already ; all that she said, was referred to by her in the word of God, the holy Bible ; without exaggeration, nay with justice and truth it may be said of her, that the best orator on the pulpit could never have proved himself her equal ; a cold shuddering seized every person present, and tears streamed from every eye. Fain would her speech be communicated to all the readers of this work from word to word, but the quickest stenographer would have been unable to apprehend and write down every thing. In regard to her former energetic admonitions it must be added, that she did depict the abodes of the unhappy and the damned, as still more terrible, and detestable, than she had done before.”

“Imagine also, she said, how the unfortunate are tormented besides, by the damned and devils, some of which suffer with them an equal degree of torture, and others a greater.—To which this is to be added, namely; that if the damned, by means of their sins and atrocities committed in this world, have induced others, that are yet living, to commit, from consideration to them, similar sins, the torments of these damned souls will be augmented thereby. Therefore let every one be most carefully on his guard not to give the least umbrage, by words nor deeds ; bear it well in mind, and engrave it deep on your hearts and souls ; that an account must be rendered to God of every useless word ; if we do not previously and in this world already obtain a know-

edge and pardon for our sins, for in the next world, the sins of man are so vividly put before his eyes, that he can remember each of them as clearly, as if they had been committed by him, but an hour before. Well may it be said then, amongst a thousand questions we cannot answer you one !” You will not agree with me, when I tell you : that God condemns even from love, and yet it is so; for God is nothing but love, and his justice requires it, that an unrepentant and stubborn sinner, should perish. How bad off is the sinner, who begins to believe that he is punished for the sake of his sins, when he is punished already.”

“ Believe me truly, that all I have said to you, collectively and individually, is no fiction, for every word was put into my mouth by my guide; examine and consider well all I say, whether not the whole of it corresponds with the plain word of God. Again I must repeat: that I regret nothing more than that when awake, I know nothing of what I disclose when asleep in any of my spells. My guide also repeatedly asks me, whether I do not actually comprehend, that it is owing to the noblest wisdom of God that if I remained conscious thereof, I should be totally unfit for this world.”

Then she became quite silent; after a short pause, she was asked concerning the cholera, which had found its way into Europe; whether no remedy for it could be suggested? and whether it would also find its way into our native country? These questions she answered as follows: The first:

“ Against this sickness no physician in the world will be able to suggest a sure remedy. Who will and can resist God? This sickness has been introduced by the angel of God, who strikes with his sickle, it must exist.”

The second: “ It will also find its way to us; but my guide does not inform me when; Watch and pray, that you may not fall into temptation, the spirit is willing, but the flesh is weak;” before the year 1839 does ensue, it will come. Happy will be those, that then are taken away, for after the harvest there is yet an autumn in store for the world, before it be quite completed; those who then perish, will go into the vessels of wrath; alas

they will take a more than deplorable end. My guide tells me that he cannot inform me of that, which will then happen, even if it should be revealed to him, that experience will give us the clearest explication, only this much am I permitted to communicate to you, that you are to pay the greatest attention, to what shall occur.— Now I am commanded silence.—

She then became a little quiet, but soon after she said: “Now I begin my return, and in five minutes from this I shall have performed it.”

This proved correct to the second, because in it her guide left her; immediately after, she said:

“Brother, now waken me.”

After a space of ten minutes she awoke, with that lovely, friendly, and smiling air, usual to her, and this sleep, after so many and momentous disclosures had an end.



Visit of the guide and consecration for higher journeys.



The 16th of November she arose with great anxiety and continued to complain of it more and more the whole forenoon; after eleven o'clock she fell into a sleep, which often recurred, but never did her guide appear, she also always awoke of her own accord, but her anxiety did not cease.

At half past three in the afternoon her sleep became more profound, when it had lasted nearly six minutes, she assumed an air of gaiety; being asked, what this meant? she said;

“I perceive such a brightness, as is usual, when my guide comes to me.”

After the expiration of a minute she actually received him, and she said directly:

“This time he does not accompany me on my journey.”

But soon after she burst into a more than loud and almost inconsolable fit of weeping on her own account, and then said—

"According to my opinion I had considered myself better and more pious, than what I really am, but now my guide shews me the scroll of my sins, it is very large; much is recorded in it, what I never thought sinful. Alas, she sighed,—dear brother! implore with me, most earnestly and from the bottom of our souls, *Jesus Christ the Redeemer of the World*, that I may be exonerated therefrom for ever and ever; and unite therewith, my heartfelt prayer, that I may by no means have to stay here too long."

Then she exclaimed with the greatest energy:

"To how great an extent must the register of sins increase, of a man who attains an age of sixty, seventy, nay eighty years, even supposing that he did pass with the world as quite an honorable, moral and popular man, liable to the charge of no offence, such as we call vice. Of those who wantonly and wickedly extend their register, I forbear to speak at this time, only the remark I cannot neglect to repeat, that mankind be, they told ever so plainly and emphatically, will absolutely not believe how rigidly God judges every sin;—not only those, we commit by words and deeds, are entered upon the register or scroll; but every bad thought is also charged to account. I do not know how to express myself, but it appears to me, as if the register of my offences laid open before me, was stated in several columnss, in such a manner, that every thing that has been done, by deed, word, and in thought was each separately enumerated."

She now became silent for a while, and it was plainly perceived, that her gloomy countenance by degrees became serene; when she was completely revived, she said with extacy:

"My guide tells me, that my trespasses are now forgiven; that this had to happen to me, that I might not dispense with the higher revelations, and deem myself better than what I really am, but I am to use that which has been shown to me, as a memento.—Now my guide consecrated me for the higher and more important journeys."

She now in the profoundest sleep, quite erected herself, and adjusted herself for the act. When this was past,

her guide left her, and she asked her brother to waken her. When she awoke she became perfectly serene, and said :

“Now my anxiety is entirely gone.”



First journey into Venus.

The 17th November, she made her first journey into Venus. This journey she predicted so early as the 10th November, being the day, when she was visited by the physician of the *Oberamt*, Dr. A..... of K....., and caused him to be informed, that, on the 17th of this month he might enter into communion with her, in the manner she had previously indicated, but at which time none ought to be present but himself and her brother A.....

With these declarations, Dr. A..... was very well pleased ; and he actually arrived at the appointed time, but instead of coming alone, he brought also three other gentlemen with him.

In the forenoon already she complained of anxiety and was also dejected ; before she laid down, Dr. A..... had to be reminded, how he could enter into communion with her.

Having laid herself down at the appointed time, it was plainly observed, that she did not assume the same appearance as formerly. Her guide regularly appeared to her, and as soon as he had come, she said :

“I shall require six minutes to accomplish this journey.” Which proved correct to a second.

When he had arrived, she said :

“I am in a beautiful city.”

Doctor A..... was requested to ask her the name of this city ? “What do I care for the name of this city and how it looks ;” he said, and instead of it, he put quite another question to her, and addressed her in the plural, whereupon she said :

"Thou must use the word *thou*, if thou wilt enter into communion with me."

Instead of being led on in her career, she was quite led off from it. The questions, which Dr. A..... put to her, were of such a nature, that no angel could have answered them, and such as ought to have been addressed to the deity only. Her answers however corresponded with his questions.

The question put to her by Dr. A..... was as follows : "How she would prove, that she was a real Somnambulist?" To which she answered :

"This day eight weeks my spell will terminate, therefore visit me in four or five weeks, because I shall then perform journeys to Saturn and Uranus, whence I shall suggest remedies for different sicknesses, which no physician has yet thought of, then will I give you the clearest proofs.*)

Then she was asked, what other journeys she would perform after this ? Whereupon she said—

"Again into Venus, because the one of this day has been so miserably disturbed. When my journey to Venus shall be completed, I shall make a journey into Jupiter."

Finally she was asked, whether she could not look down upon our earth ? When she said—

"Yes, it looks blackish and appears to me not larger than a large ball, such as children play with. Now I commence my return, and will perform it by two minutes sooner, than my journey hither."

Having completed it, she said to Dr. A.....;

"A....., now waken me."

He replied : What if I do not waken thee, when wilt thou waken ? To which she replied—

"The consequence will only be, that I shall lie here in a state of stupor, after which you will have to waken me for all ; but I shall shortly become still more weakened."

"But being already greatly debilitated, and as an absolute repugnance was entertained, to heighten her weak-

*) but he that did not come was Dr. A.....

ness still more, he wakened her. When she had awoke, she was far from being as lively as formerly, but treated Dr. A..... with the greatest respect.

The whole being past, Dr. A..... sincerely avowed ; “that he had no knowledge of such a case, nor could he comprehend it ; *Professor Eschenmayer* of *Tubingen* or *Doctor Koener* of *Weinsberg* had therefore better be consulted.”

The former was applied to, as evidenced by the letters communicated in the introduction.



Second Journey into Venus.

The 19th of November she made her second journey into Venus. Having laid herself down, she became quite still for about six minutes ; her guide having appeared, she said ;

“In six minutes I shall accomplish this journey ;” which again proved correct to a second ; she then said of her own accord—

“Now I am again in a city, called *Zeniria*.”

She then expressed great indignation, that her first journey had been so miserably frustrated, in future she directed the putting of useless questions to her, to be by no means tolerated, as they would lead to no useful purpose.—

Having composed herself, she was asked, whether questions might also be addressed to her this day ? To which she replied—

“Yes, but by no means such as are useless and of no avail, for thereby I should much offend my guide.”

Then enquiry was made, at the instance of a reverend clergyman, concerning a Clergyman, named *Helferich*, who for more than seventy years had not been heard from, who had not returned from a walk, whose fate to this hour remains unknown, not the least information concerning him having transpired ; his relations having

conceived the very doubtful opinion, that, on account of his remarkably pious course of life, and having been so zealous a defender of religion, he might have been removed alive to the abode of the Blessed (!) To this she replied—

“His relations and friends have erred in their opinion; he was killed by enemies, who would not tolerate his zeal, and he was buried with all his clothing, near and under an oak, which has long since been cut down; if it had been dug up by the root, his bones would have become visible. His soul lives now in Uranus, where he is appointed as one of the principal teachers.”

After this she was asked; how far distant is Venus from the earth? When she said:

“Five and a half millions and fifteen millions of miles from the sun.”

This declaration made a deep impression upon the literati, who were present, because the best astronomers assume the same distance.

Then enquiry was made concerning the highly enlightened, learned and pious, principal preacher of the Court, Dr. *Storr*, who died at Stuttgart, the 17th January 1805; whereupon she said—

“My guide says, he is a servant of God.”

Then the martyr *Huss* was enquired after, and the following answer was given—

“He too is a servant of God, and stands at the right hand of *Luther*.—The *Prophets* and *Apostles* are all servants of God likewise, for God is surrounded by innumerable servants.”

Another literary character caused enquiry to be made relative to the emperor *Joseph II.* when she said—

“He is in Uranus.”

The question was then put; where *Gustavus Adolphus* King of Sweden had his residence?

“He, she said is in the sun, an elect of God, and enjoys a great felicity.”

Finally enquiry was also made after Pope *Clemens*, XIV. known in History, as a pious and upright man; of him she said—

“He is appointed as an eminent teacher in Saturn.”

The question was then also stated; how the planet Venus was constituted? to which she replied :

“ It resembles a world, but it is far nobler, upon it are beautiful plains and also mountains, but not as many as on the moon, trees are here, and the most splendid parks, and the finest of flowers. Next Wednesday I shall again ascend a mountain in Venus.—I see again a great many blessed, and those of all nations and religions ; let no one believe, that do profess this or that religion, induces a preference in eternity. God does not judge according to this or that religious profession, but agreeably to the heart, in which real piety and a living faith in the Redeemer of the world shall exist. Amongst the many nations, tongues and languages, that are here, reign the greatest love and harmony, and all know each other. My guide tells me : It is true, you cannot explain it to yourself, the origin of so great a love and harmony amongst such a variety of nations from your sinful world. From the source of all himself, my guide does add, for here there is no longer any disputing about religion, where this one will reproach the other, your doctrine of faith has these defects : and the other, yours has those ; my guide says, here the many syllogisms carried to so great a heights, are all dropped, for to every one it is but too obvious, why it is so and not otherwise, for here there is an end at once to much of the patch-work in many, many things of your former world, but that which encroaches on the *attributes* of God, progresses but slowly, whereas that which belongs to God alone remains indissoluble to all eternity, for God is God, and remains God. Only that which is insensitable, my guide tells me, leads no longer to any arguments ; for not only diffidence and the most profound reverence restrain every blessed spirit, be he ever so highly gifted, but every one that is blessed, is convinced beforehand that this is only possible to a Deity ; the happiest of all the blessed, and even the angels created from the beginning refrain from it cheerfully, for my guide says, that the most blessed of all spirits have enough to do, with the admiration of the *grandeur, wisdom, and almighty power of God*, that to all eternity they not cease doing so, because God can

never stop his operations, and that gives them constantly occasion to admire anew. My guide tells me, that of the grandeur of God, neither the Angels, that were created, nor the blessed from the creation of the world, can form any idea whatever, and much less the sinful and often so short-sighted inhabitants of your earth, for God is from the beginning equally great to himself. If, says my guide, your globe of sin could be touched with but a pin, it could not in the least be compared with the universe of God, but to make any comparison whatever with the grandeur of God, was out of the question. My guide concerning this addresses to me words, which cause me to sink with humility, nor am I capable to even express them."

Then she exclaimed, replete with a reverence visible on her brow and all her features :

"*Holy! Holy! Holy is the Lord God, our God!*—Oh! if but the heart of every human being was somewhat impressed with the greatness of God, the names of God and his Son would not be so often used in vain by all mankind; this sin, is one of those, which are not acknowledged by man, yet are great trespasses, not one of which will be left out of the account.

When she had finished this speech, her features remained serene, but she herself quieted, except that it was observed, that she constantly conversed with her guide without, however, uttering the least sound. After a prolonged pause she was asked ; whether she would perform still more journeys into Venus ? whereupon she said :

"Yes, five more besides the one of this day, but I have to deprecate the very great crowd of people, that crave admittance, for they make me afraid."

Finally she was asked ; that as here and there doubts were still entertained concerning her situation, it would be very desirable, that a physician possessing a knowledge thereof, might be called in, and that therefore it was desirable to be informed, who would be the fittest and best to be consulted. Whereupon she replied :

"That Professor *Eschenmayer of Tübingen*, was the most eminent ; that *Koerner of Weinsberg*, would also do very well, but that the former was preferable, that she wish-

ed most cordially, that her innocence might be saved."

Observing, that she was very weak, no other question was put to her ; her return being accomplished and her guide having left her, she said to her brother:

"Now waken me."

Seven minutes after this she awoke with the most unclouded serenity, but soon afterwards complained of languor.



Third Journey into Venus.

The 21st November she made her third journey into Venus, with the same punctuality as heretofore. Having arrived there, she said—

"Now I require yet two minutes, before I shall arrive at the mountain, which I have to ascend.

And when arrived there—

"Now I require four minutes, to ascend this mountain."

Both of which proved correct to a second. Then she continued—

"Be it known to you, the mountain is called *Tillig* ; now I shall require yet one minute, before I am conducted on what appears to be a kind of rock, yet is no rock, but quite another sort of stones, it is quite brilliant. I had to ascend up one hundred and eighty steps, which were all pretty high, here the progress is by no means so rapid, as it was on my journey hither from the earth ; this is effected in the same manner as it is done by men, the path and stairs to the mountain and upon the mountain are very narrow, around the stone, upon which I am led, there is a splendid railing, for the surface of it is small, and exceeds not the double breadth of a table ! Thence I overlook a great part of this starry world, on which there are many towns, but as far as I can see, fewer mountains, I only perceive one yet, which however is lower than the one I have ascended. But I regret, that I

lack words and strength, to tell and describe to you all the beauties, which exist here. I can only refer you with the greatest earnest and emphasis to my former admonitions. If but the miserable inhabitants of the earth would believe, that the enjoyment of felicity is so delightful: certainly the earth we inhabit would be quite different, but as it is, it is full of wickedness; I say not too much, if I say, it is a world of devils."

"All the stars are, as I have stated several times already nothing else but world, only that I cannot bring them in the least comparison with the world we inhabit, for here every thing reflects rays of brilliancy and light. This star shines even on the earth so brilliantly, imagine then, how beautiful it must be, when you arrive upon it."

Appearing to rejoice thus with all her soul, the persons present were diffident, to question her; yet after a short pause, she resumed then of her own accord:

"I see here no blessed spirits walk about, and yet is the mountain more transcendently beautiful; my guide contends himself at this time entirely with my own delight. Below, at the foot of the mountain, there is a lovely park laid out, the trees standing all in the finest order, they look like firs, but they are not. There are several paths in various directions, but they are extremely small; flowers of various kinds are also here, exhaling so delightful an odor, that I am unable, to convey to you the least idea thereof, I cannot in the least compare them with any flower on earth, be it ever so odoriferous. Around the mountain too, there are florets, which are more diminutive, but of as delightful and refreshing a scent—and the green surface, which we call turf is truly beautiful. Every thing, as I have already stated to you, reflects the most splendid rays in all possible colours, and there is nothing left me but to admire. In two minutes I shall again leave the mountain."

Then an honest, well disposed man begged leave, separately from all other persons, to direct some questions to her, whereupon all those who were present, withdrew; which questions she did not only answer to his satisfaction, but so correctly as to excite his astonishment.

Then she commenced her return, during which enquiry was made by a person concerning a deceased female, which question she answered in such a manner, that the person who had caused it to be put, afterwards said —“I have received the most authentic and correct answer, for that which she said, has at my earnest and continuous prayer been shown to me in a dream, which as yet nobody knew; who will then doubt its truth, I have been more than convinced of it.” Sad, but comforted, she left the bed of the Somnambulist.

After completing her return, she said to her brother—

“Now waken me.”

When she awoke, she was cheerful and gay, but complained of great weakness, and remained another full hour in bed.

Fourth Journey to Venus.

The 23d November, she fell into her usual trance at the time predicted; no sooner had her guide appeared, than she said—

“In six minutes I shall be again in Venus.”

Having arrived on the spot and in the city, she was to visit, she was asked its name, and replied—

“It is called *Sodia*; one city is always handsomer than the other; the gates are to be sure spacious and magnificent, but the streets are narrower. The blessed, that live on the south side, have a preference over those that inhabit the north or left side, because the former will be removed somewhat earlier to a place of higher felicity, for every one that is blessed, passes through several habitations, before he attains a higher felicity.”

After perambulating the city, she said—

“I am again conducted into a large and splendid building, which stands without the city.—In it I have to ascend a flight of twenty steps, the stairs are not very

broad, but exceedingly beautiful, and the railings are so magnificent and bright that I do not dare to touch them; I hear delightful singing; I come to the doors of the hall, these excel in beauty. I enter and listen to the hymn—"Praise ye the Lord, the mighty king of glory, &c." At the head of each row stand the teachers; they again bear marks of distinction from the learner, their faces appear supernatural and bright. At the side of the hall, but somewhat elevated nearly fifty are standing, who play upon harps."

She was then asked how these harps were formed, and she gave the following account concerning them—

"They are not unlike the harps used on earth, but they are far more elegant, and handsome, and the tone, which resounds from them, is heavenly. The splendor, love and harmony, which reign here amongst the blessed, I am unable to express with words, nor to convey an idea thereof—all I say, is too incomplete."

The question was then asked: How it was there in regard to coldness and heat? to which she replied—

"The atmosphere here, is much milder than upon the moon, and pleasantly warm. Although one does not count here any longer by days, because night exists here no more, a thousand days appear here to the blessed not so long, than with us but one day, if even it should be passed ever so cheerfully and satisfactorily, because they can never become weary of felicity. Imagine only, that no sufferings from without, nor from within, disturb the blessed any longer, for here there exist neither affliction nor pain; all that, which is called terrestrial and evanescent, exists no more; that happiness, which is enjoyed *here* surpasses by far, that, which we call happiness; that life, which we mortals lead, is more than distressing, may we deem ourselves ever so happy."

She then was asked, whether she did perceive or meet with any animals, like those on our globe? whereupon she said—

"As yet I have neither perceived nor seen any."

She then was asked, whether she would not also come into Paradise, where the malefactor who suffered with Christ, found a reception? To which she replied—

"Yes, but this will happen during one of my last journeys.—I must yet mention something else, the hall, which is shewn to me to-day is not near so full as the one in the moon; and I have also met with far more blessed spirits in the stars, which I have already visited; my guide tells me, that the higher the degree of felicity, the less I shall meet with any, to attain a felicity, such as exists in Venus, infinitely much is required, improvement in eternity does not progress so rapidly, but only from step to step."

She now again delivered a very serious discourse to all, and concluded with the most heartfelt prayer—

"That they might all use every possible effort, to be saved; it is impossible for me, to describe a state of felicity, and if I had years to speak in continuation because I should always lack words, to depict it as it truly is inasmuch as our language has no words to express. Paul did say correctly, when he spoke of his extacy: "that he heard unspeakable words," it is more than true, that they are unspeakable."

After this she was again asked whether the blessed were always in the hall? when she said—

"No, but I have told you once already, that they have their habitations in the city; when they are in the lecture-rooms, then in the city as if it were depopulated, whence it happens, that I never see any one in it. They also perambulate the environs around the city, in which there are the handsomest gardens, but the paths in them are all very narrow and yet very pleasant to walk upon; these are flowers so beautiful, as the earth neither does, nor can produce, for the soil does not bear them; these retain their refreshing perfume, nor do they decay, the blessed also never become weary of them, for my guide tells me, that they constantly discover something new in them, which inspires them with admiration and the greatest veneration for the infinite greatness of God."

These words she also again connected with a very serious admonition, to repent and become converted, whereupon she continued as follows—

"To-morrow, as I have heretofore already stated, I shall become very weak, whereas next Sunday morning,

I shall be tolerably well. By twelve o'clock, at noon, I shall fall into a trance, during which I shall speak, and also point out the small herb, by which I shall be restored to my former state of health, but this must only be applied, when I shall indicate it; I have to point it out at present, for this reason, that it may yet be collected, before the ground be frozen too hard and too deeply covered with snow.—When I visit Saturn and Uranus, I shall be able to suggest remedies and cures for external sores, as well as sicknesses of the body; but this is not to be understood, that I shall be of service to every one, but certainly to many, if they duly observe and follow my prescriptions. I desire, but too ardently, that during that period I may be attended by a physician, who has a knowledge of, and understands a state of Somnambulism, because then a great deal would certainly be accomplished, but as this will not be the case, a great deal will also be frustrated.—Eh! says my guide to me; be satisfied with that which you will actually perform.”

Immediately after this, she said—

“Now begins my return.”

When it was accomplished, she desired to be re-awoke. When she awoke she was replete with love and cheerfulness, but complained of being somewhat fatigued.



Fifth Journey into Venus.



The 25th November, when the clock struck twelve, she again fell into a trance, the effect of Somnambulism, as had been predicted by her. Having received her guide, she said—

“In six minutes I shall have completed my journey hither.”

When she had arrived on the spot designated, she commenced to speak—

“Now I am taken into a most beautiful little park, I shall require three minutes for my passage through the same; the trees stand in well arranged rows, they are all of the same height and thickness, and their tops incline towards each other, in a most beautiful manner; in this little park there are a great many, but narrow paths, and flowers, which excel in beauty: the delightfulness of their scent, and the pleasantness of this little grove, I am not in the least capable to describe.—Men too, form all kinds of sceneries, which are often admired, but the best and most excellent of them are all but a miserable phantom, for this scenery always remains equally handsome and agreeable; no tempest injures it, no cloudy day deprives the same of its pleasantness, and neither frost, cold nor snow derobe the trees of their foliage or strip the flowers of their bloom, in eternity all changes of this kind have ceased.”

“Now I come to what appears to be a gate, it is of the size of a common gate, and has pillars, which are quite round, and although white, yet their whiteness is mixed with a rosy redness, and as I often am at a loss to describe beauties, I must also now be silent.—Brother, the little herb has been shown to me by my guide, by the use of which I shall recover, you must incline towards me; it is called mallow, there are a great many plants of the same growing around our house, but these I dare only make use of, when I shall have to perform no more journeys, and then only for eight days, when I shall have to take of them each time three leaves, in the morning, noon and evening, in this will consist the whole of my cure.

After a short pause she continued to speak—

“Now I am introduced into a garden, which appears to be surrounded by a wall, at the entrance or gate stand two pillars, adorned above as with crowns, the stones are again of a peculiar kind, they are white, of a blue shade, and resemble alabaster, but they are much finer, I observe no joints, the whole seems to be composed of one piece. To describe to you the beauty of the interior of the garden is impossible for me, be satisfied with this; whatever is terrestrial, is terrestrial, and

what is heavenly is heavenly, the one is evanescent, the other never decays. The perfume, exhaled by the flowers and herbs, in this spot—my guide tells me—no mortal could bear ; here are also trees, and upon several I see the most beautiful and delicious fruits.”

She remained quiet during a few minutes, when she re-commenced and said :

“I have asked my guide how it happens that the blessed who are here, having adopted refined bodies, yet do they speak, sing, and play upon harps, and when I stretch out my hands to touch one, it is as if I were to seize a shadow ; whether they enjoy the odour which prevails here, and the fruits that are on the trees ? Whereupon my guide tells me : You are but spiritually here, not with your soul, and yet you partake of the delightful scent ; but the blessed enjoy it in a much higher measure. As respects the enjoyment of the fruits, the matter is thus : they do not eat them in reality, but they derive from them a sense of taste, as if they actually enjoyed them. My guide further tells me : when a person dreams (which is the constant waking of the soul) it often happens to him, as if he had enjoyed the most delicious viands, fruits and beverage, and when he awakens he finds that his body and soul are empty ; with the blessed it is different, who although they do not taste them, yet find themselves satiated. More I cannot tell you, adds my guide, the remainder is only known to God himself. There are many walks in this garden, but the whole of them are quite narrow, and yet the blessed walk about on them in great number. Whilst wandering through the garden with my guide, two created angels pass me who look upon me with the most cordial love and affability. At a distance I again see six created angels, who are coming to meet me ; they pass me in a similar manner.

“Now I am led into the City, named *Sorizzia*, which is far handsomer than the former, of this beauty I can give no one an idea. The road thither from the garden is of a bright red color, but also narrow ; the gate or entrance into the same is adorned with several magnificent little towers, which are inexpressibly beautiful.”

Whilst she wandered through the City, nothing was observed on her features but an extraordinary indication of astonishment ; after thoroughly passing through the same, she said :

“ Now I am again taken into a great edifice, where those Blessed, that live here, hold their meetings ; before it there are four flights of steps, in the interior I have again to mount a flight of twenty steps ; if the former were splendid and beautiful, these are much handsomer ; before the entrance into the hall, two bright-red columns are erected, which are more than admirable.”

“ Just as I am entering the hall, my guide shews me a youth of 21 years, from America, who arrived here but two hours ago, who died of the cholera ; this morning at eight o'clock he was attacked by this sickness, and at ten o'clock he was already a corpse. His father, a clergyman, is 61 years old, the mother 56, and he also has three brothers and sisters.”

When she was asked where he formerly lived, she named :

“ Philadelphia.”

Then the name of the father was also asked, but she replied :

“ Be satisfied for the present with this. The joy which pervades the Blessed, if there be one introduced amongst them straight from this world, is inexpressibly great. In our world, Kings and great Lords are often received with extraordinary pomp, music and honors, but these are worthless gewgaws in comparison with those displayed when a blessed spirit is taken to his home. The music, songs and joy, which pervade heaven, that is in felicity, with the blessed, can neither be described nor expressed. For there is no admixture which would form a drawback upon that which is actually real, splendid and beautiful, every thing there is as clear as the sun, unsullied and pure ; whereas in our world, if the best grace be added to a reception, so much of that which is impure is mixed therewith, particularly on the part of the receivers, that only one versed in a knowledge of the heart can expound it.”

When she had finished this speech, she said, without any one being in the least aware of the fact :

“The man *) who lies now a corpse in this place, has just escaped the first degree of the unhappy, he has been received in the moon.”

After this she again addressed an exhortation to all those that were present, in which she always placed the state of felicity into juxtaposition with the abodes of the Unhappy and Damned, she was each time so zealous and enthusiastic, that one was forced to believe, as if she wanted to compel every person by force to be saved, so anxiously had she the felicity of every individual at heart.

Then she resumed :

“What I cannot leave unpromulgated is this : if a blessed spirit is removed from this to a higher degree of felicity, he is consecrated by the teachers present, and thence he is accompanied by the created angels. During my last journey into Venus, my guide tells me, I shall be permitted to witness such an act of consecration. The created angels bring with them the orders, that this or that person be qualified for a higher felicity.”

Inquiry was then again made about men, whose upright conduct and piety had been exemplified by deeds, and she satisfactorily indicated their places of residence.

Then she continued to speak :

“It has been vouchsafed me to touch the feet of the created angels, they wear laced boots, which are glittering white, with loops of rose color ; they are no shadows, but real bodies ; their hands, which they keep folded over their breasts, resemble white wax, but glistening, and their faces reflect quite a clear brilliancy,—Ah ! how wisely does God act, that, when awake, I do not know what I hear and what is shown to me!—I should be quite unfit for this world. The love, harmony and fidelity, which dwell with the blessed, I can not again leave unmentioned ; they are actually singing the Hymn composed by Frederick Starke :

“In God I always do rejoice,
In God I find my purest joys,

*) Constable B.

Bless'd am I and rich in God,
Felicity!—thy name is God! &c.”

In this hymn there are also some reminiscences touching life on earth.

“Again I must repeatedly remind you, that in a state of felicity there exists absolutely no respect of persons, certainly has he, to whom pounds were given, also to render an account of what he has received; in the same manner have kings to render an account, according to the degree to which they were elevated; and when they bring their magnificence into a City of God, they enjoy a preference only in regard to the great amount wherewith they were here entrusted, but on the other hand receive also a proportionally greater punishment; so that from the lowest to the highest on Earth, the surest and truest equilibrium is established. But do not for this reason understand me, that in Eternity the least respect of person does find room, for God only judges according to the heart, as I have several times already told you, here there is no privilege, nor preference granted, neither to religion, nation, sex, nor descent. In the empire of eternities reigns alone a true and just *Equality*; in this world it is as impossible to establish it as to find it; this is only possible in such regions, where neither self-love, nor pride, hatred, envy, strife, &c., exist any longer.”

When she had finished these speeches, she said :

“Now begins my return.”

When it was accomplished, she desired to be wakened; eight minutes after, she awoke and again was full of sweetness, she asked what she had said, because it appeared to her, that her sleep had this time been of longer duration than heretofore. When the most important of it had been related to her, she said :

“But is it then possible that I should remember not the least of all that happens to me! When I am asleep it is the same with me as with a person who, when awakening from a profound sleep, cannot even tell that he had been dreaming; but I also could not be wakened, like one that enjoys a natural sleep, for every member of

my body might be severed from it, without my becoming aware of it in the least."

Experiments were also made, during a previous epoch and afterwards, by deeply pricking the soles of her feet with needles, which certainly any one would have painfully felt, but she remained quite insensible and there was likewise never the least symptom visible, neither in her face nor any other part of her body, which might have led to a supposition that she felt the smart, but endeavored to suppress it.



Sixth journey into Venus.

As she had predicted during her last journey, she again fell into a trance, at precisely twelve o'clock on the 26th of November, and required precisely the same time for the performance of the journey, as she had done before.

"I am again conducted by my guide into a City, called *Sora*; but it again is handsomer than the former, the farther I proceed, the more glory I behold. I hear music resounding from harps, but as yet from a considerable distance. The gates and buildings are again handsomer than the former, the street through the City is again not wide, but is exceedingly beautiful. Ah! so manifold is the magnificence, that I am at a loss where to begin, and find that I have omitted to state so much of what nevertheless can be so easily comprehended, namely: that the buildings in all the Cities are like each other, only with this difference, that they increase in beauty, as the felicity rises in degree; it appears as if one side of the street was but *one* building, but it is not so; the whole of them are also amply provided with the most splendid windows; bye-streets I have never observed. Eh! says my guide; in these towns there are no lanes, they only extend in length; he asks me whether I have not observed, that the towns always resemble

each other in length and breadth ; they are all square, each is a model of the main City, but only in miniature, not in height."

"Now I am led again into a splendid edifice, without the city, the windows in this are again as large and beautiful as they were in those in which I was heretofore ; whereof, to give you but a very small comparison, I must say : it appears as if the windows were illuminated by the rays of the setting sun, assuming and reflecting a yellow, gold-like lustre ; by this I want to give you but a very small idea thereof, for I have by no means fully expressed myself concerning it, because I lack words to do it.—I have again to ascend twenty flights of steps ; if the stairs and railings in the former buildings were handsomely and splendidly executed, these again excel them in beauty ; before I enter the Hall, I come to a large portal, for all the convention-rooms, which I have yet seen and were shown to me, are all very high, but this is the case with them more or less, for these too are constructed according to the degrees of the felicities ; at the entrance of this portal there are two magnificent, nay more than beautiful columns, the tops of which are adorned with crowns, which excel in beauty.—Now I am introduced into a Hall, where they actually sing the hymn composed by *Hiller*, which is to be found in his *Casket of Divine Songs*, on page 130 of the 2d volume ; the text for which is taken from the prophet *Isaiah* 35, 10, which reads thus :

"Everlasting joy [shall be] upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The hymn is as follows :

"One day in Heaven to live,
Imparts more joy than thousands here ; [on Earth]
Why then to Earth should I cleave ?
No—*that* disgusts me—makes me fear—
Could man be here a thousand years,
And live in joyful vanity—
Tormenting pains would be his gains—
Compared with Thee ;—*Felicity!*"

This verse she pronounced quite slowly, from word to word, with this addition :

“My guide gave it out to me, for it was hitherto unknown to me, and it has peculiar interest for me, in so far, that I may never become enamoured of the World.”

This caused the question to be put : where *Hiller* had his place of residence in blessed Eternity ? to which she made answer :

“He is in the Sun and an Elect of God, he will soon qualify himself to become a servant of God.”

She was then asked : whether she knew none of the teachers present ? to which she replied :

Why do you ask, not having known them ; a clergyman is here, named *Wurm*, my father is well acquainted with his son. The teachers are also removed, and do not always remain in the same spot, as Felicity constantly increases in bliss. The brightness by which the blessed are surrounded it is impossible for me sufficiently to describe. In the centre of the Hall, which is large and very commodious, a very large crown is suspended.

“Oh! how will those, that now scoff at my declarations, yet be cast down and humbled ; if not in this world, certainly on the other side of the grave ; let them be saved or not, they will every one of them have to give me the testimony, that what I have stated was the fact. God, the omnipotent and omniscient is my witness, that truly I am no *Impostor* ; I proceed not a point further than what my guide says, and commands me to say.”

She was then asked the number of the Blessed here present ? to which she replied :

“Their number is 2384 ; but the Hall could contain a considerably larger number. What I have so often said, is also here again applicable in the most extensive sense ; that the Harmony and Equanimity of the Blessed cannot be sufficiently praised and eulogised : as little am I capable to express the euphony of the music and singing.”

After a short pause she continued :

“I have repeatedly besought my guide : that if it coincided with the wisdom of God, to cause the dissolution of my terrestrial frame, I might be permitted to remain here ; but he tells me, that if that could even happen, I

would not yet be qualified for such a state of bliss, but that I must first proceed further ; that I should use every endeavor to deserve immediately such a felicity, but that this will require the most zealous care and vigilance ; but that I may rest assured, that I shall not have to stay much longer in our world of sin.—On Wednesday the 28th I shall perform my last journey into Venus, when I shall be conducted into a temple, where those that attain a higher state of felicity will be consecrated by their teachers and then accompanied by the created angels. My sincerest wish remains always this : that I might but be permitted to stay here !”

She now commenced her return, and during the same declared, that the Cholera would certainly come within our frontiers, but when this would happen, she, on being asked, did again not state it more explicitly, than what she had done already ; she only said, that physicians might spare themselves the trouble to suggest a remedy against it, as none would discover one, and then added :

“ The Cholera will destroy a considerable number of people, but more of those that are old and grown up, than of children. Mankind, being of opinion that this epidemical disease has passed our native country, and the countries adjoining it, will previously become so secure, as they became during the times of Noah, going on courting and suffering themselves to be wooed, until Noah entered the Ark.”

After this speech she assumed a distressed appearance, but a few minutes subsequently she said :

“ My guide whispers me a word of comfort, by saying :

“ Let Him, Him rule and govern,
He is a Lord that’s wise,
His actions with a purpose stern—
(No odds how great your grief)
Will bear him out to your surprise
And bring you strong relief—
When he the work shall have fulfilled
His mind has planned and wisdom willed.”

Unexpected to every one, she then said :

"Henceforth I shall remain yet seven weeks in this situation ; only when that period shall have expired, I may make use of the herb that has been prescribed to me personally. When I travel to Saturn and Uranus, whence I shall suggest remedies, I shall often become very weak. After Venus, I shall visit Jupiter."

All this she said during her return. During those moments, whilst her guide took leave, it was observed, that she paid peculiar attention—at length she was asked; what had been the purport of the remarks of her guide, when he took leave from her ? to which she replied :

"He quit me with these words :"

"The Lord bless thee and guard thee, and let his face shine upon thee, and be gracious to thee, and give thee his divine peace."



Seventh Journey into Venus.

On the 28th November she performed her last journey to Venus, in the manner she had predicted. Her guide having joined her, she said :

"Open the house*) for a person comes to visit me, worthy of being admitted."

She also mentioned the name of this person and of another, that had arrived a minute before. When our Somnambulist had arrived on the spot, above alluded to, she said :

"The city, which I now pass, and which I shall but be permitted to wander through on my return, is called nearly like the one before, namely *Sorr*, and from its outside again appears to me, to excel the other in beauty. I shall yet require four minutes in order to arrive at the temple, that has been indicated and which in our lan-

*) From this time onward the house of her parents, had to be shut up by order of the public authorities.

gauge has the name of the *Temple of consecration*. I hear from a distance music and singing, that excel in sweetness.—Now I have passed the outside of the city, and am introduced into a garden, the beauties of whose flowers and trees, I am for want of words, again unable sufficiently to express; ah! every thing is divinely beautiful!—Now I have arrived at the temple, the exterior, magnificence, height and beauty of which, I am incapable sufficiently to admire. I am conducted into it; it is quite round and very high, all around it runs a gallery, upon which the singers and harpers are standing; these perform so delightful a music, that no mortal could bear it. The interior surpasses the exterior by far in beauty, and I am utterly unable to state the least particulars or to convey to any one the least idea of it. In the centre of the temple stands the altar, on both sides of which two of the blessed spirits of those that died long since are standing, who, as it were as witnesses, attend it. Those persons or blessed beings who are to be promoted to a higher degree of felicity, I do not yet see.—Now the doors are opened and those that are to be consecrated, enter with the quickness of lightning with the teachers. Now the holy and solemn act begins. Those, that are consecrated, lay their hands upon their breasts, but the teachers lay their hands upon their heads, and pronounce benediction over them, but what is said, I do not understand, my guide tells me: it is spoke in a language, which as yet is unintelligible by you, and cannot be interpreted to you.—But with what dignity, yet profoundness of respect and humility towards God, the teachers stand here, and what virtue must be in their words judging from the seriousness and reverence, with which they pronounce the same, I am unable to tell; in like manner those, who are consecrated, stand here in the deepest humility, only with this difference that the features of the latter seem to me to indicate a peculiar gladness; but I am entirely at a loss for a proper expression. I am quite ignorant, what has happened to me since the termination of this act; the witnesses, teachers and those that were consecrated have at once disappeared, and music, and song have ceased to resound.—Peculiarly in-

dulged, I am permitted to stay two minutes longer, in order to behold but a few of the beauties of the Altar ; the least I can say of it is this : the altar is square and pretty large, each corner is ornamented with a high, round column of the thickness of a man, and the top of each with crowns, and around it there are again several smaller and thinner columns all transparently white and shining, the material which they are composed of, I do not know ; the plate of the altar, is covered with a cloth of the clearest white silk. My regret has no bounds, that I can state but the fewest particulars, for the beauties which exist here, are inexpressible, for if I were to depict them plainly and comprehensibly, I should render the world we inhabit not only disgusting, but loathsome to every one."

She was then asked, to what place those that were consecrated, had been promoted ? To which she replied :

"They are removed into Jupiter, to which planet I shall perform my first journey to-morrow. This resembles a school, as soon as one becomes qualified for, and capable of a higher degree of felicity, he is promoted thither. To Jupiter I shall perform in all eight journeys.—Now I return to the garden, in which the blessed spirits enjoy peculiar delights—every thing with them is so child-like, yet far from being childish. In this garden there are many paths, but the whole of them very narrow, the blessed spirits walk to and fro, and often vanish again so suddenly, that I hardly perceive it.—My guide has quit me, but this makes no difference; if I was only permitted eternally to remain here.—The sweet scent, exhaled by the flowers and trees is stronger than heretofore. The garments of the blessed are shining white, but the teachers wear crowns upon their heads. I approach the city, and again hear the most delightful music, but I am unable to mention a single tune. The city is exceedingly beautiful, and the environs are quite level and extremely pleasant—alas! that I have to leave them ; now my return commences, in four minutes I shall have performed it."

When she had said this, she communicated nothing further, and thus this journey ended.

First Journey into Jupiter.

The 29th November she made her first journey into Jupiter, she stated that she would perform it in eight minutes which proved quite correct. On her arrival there, she said, that another minute would be required, until she could arrive in the city ;—when she came to it, she could not sufficiently admire the beauty and height of the gate, and still less describe it, she remarked, that the entrance into the same was pretty wide, but the street through the city narrower, yet very handsome, nay admirably beautiful ; the city was called *Nerr*, surpassing all those in point of size and beauty which had been shown to her in the stars, she had previously visited.

If she had hitherto exhorted every one present to repent and reform, she now admonished them with so great a solemnity and zeal, that the best orator could not have emulated her. She reminded every one very emphatically, not to be saving of their knees whilst at prayer to God and continued thus :

“The stubborn knees of our wicked race, will yet have to bend, and the tongues of the scoffer confess : “that he is the Lord to judge the living and the dead.” That man, who appears to the world wholly unblameable, tins notwithstanding daily a great deal ; not to mention she gross frivolous and wanton sinners. He that attains a state of felicity, is saved to be sure, through the merit of Jesus Christ, out of pure grace and mercy, yet nevertheless his felicity is to be considered rather as a reward for his piety and living faith. For without faith it is impossible, to please God, and he, that wants to come to God, must, believe, that it be he, and will reward those, that seek him ; but mankind are sunk so deep, that they presume to prescribe to God the conditions, on which they will accept the felicity, that is offered to them.—My guide tells me, that any sin, however slight in the eyes of man, is great enough to forfeit felicity ; that it requires not the perpetration of foul and very palpable sins, but that constant striving and earnest endeavors are necessary to gain salvation. But by this,

I do not mean to say that we are to neglect or delay our own proper calling. Every person can be at prayer and entertain noble thoughts, whilst he is faithfully and honestly attending to the concerns of his business."

Having finished this colloquy, she said :

"I am again led into a building, situated without the city, in which there is a great hall, this again excels in beauty and splendor ; if I had thousands of tongues I should be incapable to describe the delights thereof. The number of the blessed, therein present, is not very great ; they distinguish themselves from those I have met with in Mercury and Venus, by this, that they wear crowns on their heads, which however are not very large, the crowns worn by the teachers are larger, just now they receive instruction, for which reason I hear neither music nor singing.—Now I am conducted into a garden, at the beauty of which I am quite astonished and cannot sufficiently extol the sweet scent, which pervades it ; there are here again a great many walks, but they are all very narrow. Blessed spirits I do not see walking about here, for I find myself and guide here quite alone. Besides the many splendid flowers and trees, that are here, there are also herbs, which my guide tells me are very salutary to man in several diseases."

She then said to her brother, with whom she kept up the discourse :

"Go into the kitchen-garden before the house, there you will find a small herb, near which lies a small piece of white paper, pluck it ; and precisely under the kitchen-window there is another, which is serrated, fetch this also to me."

Having brought the same, he laid them on her stomach, and after a short pause she said :

These are the right ones—and then continued : up in the the garden—describing the spot distinctly—there stands another, bring that also to me."

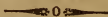
This was likewise laid upon her stomach, and after a short pause she resumed :

"This also is the right one, of this gather as much as you can, when I travel to Uranus, and Saturn, I shall inform you, in which diseases these herbs are to be used."

Hereupon she became silent, and enquiry was made by particular request, concerning a teacher not long since deceased; to which she made answer:

"He is in *Ceres* as teacher. But do not at present molest me with any more questions for I feel very weak, for the sight of the many extraordinary beauties, that have been shown to me, and which became almost insupportable to my vision, has much debilitated me. To morrow at one o'clock in the afternoon, I shall perform my second journey into Jupiter."

With this the journey terminated.



Second Journey into Jupiter.

On the 30th November at one o'clock in the afternoon she fell again into a lethargy. Her Guide having joined her, she said:

"This time I am apprehensive there are two individuals amongst those, that are here present, who at this time do not at all deserve to be here, which will cause a procrastination of my journey by one minute; instead of eight, I shall require nine minutes.* I could mention these unworthy persons by name, although they did not appear, until I had already fallen asleep; but my Guide tells me, that they will go away in a better state of mind than they came; but it is to be regretted, that it will take no root, and turn out a judgment against them."

When she had accomplished her journey she said: —
 "Now I am conducted into a city, called *Raguel*, which is handsomer than the former, I come again into a large edifice without the city, and have to ascend in it again a flight of twenty steps, ere I shall enter into the meeting Hall. Whilst I am led into it, a hymn is sung, after the melody:

* This did prove correct to a second

“Oh Jerusalem ! thou beauty, how splendidly thou shineth &c.

The number of the singers here present is not large, they sit far apart ; their garments, as well as those of the teachers, of whom I count six, perfectly resemble those, which I have described during my last journey.”

She was then asked about some learned men, whether she perceived none of them ? To which she answered :

“No, altho’ they were considered in our world, as highly gifted men’ † which certainly they were, their employment in the sun, consists only in the teaching of children, for in the sun there is also a multitude of children, ‡

“I must tell you again that felicity has a great signification ; if each of my drops of blood should change into a thousand tongues, I should not be able to express the tranquility, pleasure and indescribable happiness of the blessed ; not for the splendor of the whole world, would one of the blessed miss such a minute.”

“Bring my two brothers, C— G— aged 18, and F— aged 14, who are both beginning their worldly career, singly here to me, that I may tell them how they have to conduct themselves. For my Guide tells me, they are my brothers, as well as yours. I too feel a great concern about their eternal welfare, although I should not be a loser in the least in regard to my salvation even if they should perish, the words, which I put into your mouth, you will repeat to them, with this remark ; by all means to impress every word deeply on their minds.”

Then did she alternately direct such energetic admonitions to them, that not only her brothers, but all those that were present burst into fits of weeping ; in con-

† The deceased, relative to whom enquiry was made, were Pastor *Renz* of the town of *Weilheim*, Pastor *Frederick* of *Kornthal*, and Pastor *Storch* of *Aithlingen* : all three were very fond of children.

‡ The particulars concerning this will be told during her journey thither.

clusion she gave them the hymn to learn, which appears in the Wirtemberg Hymn book, No. 290: "Rise to thy God, thou melancholy Soul! &c., adding, "But comprehend it well, it will inspire you, during many afflictions, that yet await you with consolation and courage.

After this she urgently and seriously admonished her parents, to educate their children, in the first place, with love, and then, if it should become necessary, with rigour, continuing thus: "My guide tells me, that the number of parents, who did ill-educate their children, gave them bad examples, and even led them astray into the commission of sin, and bad actions, in which they participated, whereby both parties came to be damned, cannot be counted; for children being a gift of God, their blood will be demanded of their parents, instead of increasing the number of the blessed, they diminish it. Not only will the mischief extend to the one party exclusively, but children, who have received a bad and wretched education, generally again bring up bad children. Ah! dear parents think of the damnation, parents may load upon themselves; the charge will not remain confined to them, but will often descend, as my Guide tells me, to the fifth and sixth generation, and still much farther, during the whole of which the one will cast the blame on the other. Oh! how sincerely and cordially do I desire, that each of the parents may rightly consider the measures they ought to take and pursue, in regard to the education of their children, for it is of vital importance. As soon as a spark of intelligence is displayed by a child, the foundation must be laid for that which is noble and good; if even not all the precepts that are given them, should strike root, many will, and good examples set by the parents, leave a lasting impression upon their minds,"

After this she appeared somewhat exhausted, for which reason no further questions were put to her, After a few minutes she however voluntarily resumed, as follows:

"Somnambulism is of a three-fold character; that, where those subject to it, have Guides, is of greater moment than the rest; those are also conducted, more or

less, into the regions of the blessed, but the others a not."

Then she gave a hint *touching an impending important event, soon to occur*, but did not state the period, and only added :

"Watch and pray."

She then emphatically recurred to the inexpressible punishments, that await the unhappy and the damned & repeatedly exhorted to serious repentance and conversion. She then with a deep sigh complained of great anxiety with this addition :

"In five minutes my return will be accomplished."

Her Guide having left her, she was asked in what manner he had this time taken leave ? To which she replied, that he had said :

"Dear Sister! the holy Trinity be with and near you."

"Sing, pray and go the way,
 "God has assigned thee,
 "Act well your part, go not astray,
 "But trust with deep humility,
 "In Heaven's choice reward ;
 "For he that trusts with all his heart
 "In God, and future bliss,
 "Lost and forsaken, *never is*."

Thus ended her present trance.



Occurrences after the second Journey into Jupiter.



On the same day, (November the 30th,) she again repeatedly fell asleep, from 3 o'clock in the afternoon, as had been predicted by her, in her former sleep ; but these frequent returns of slumber she only called infirmities, and were of a longer or shorter duration, during several of them she said nothing whatever, and always awoke of her own accord. Night having commenced,

she fell into a slumber, during the continuation of which she spoke ; but in the very beginning mentioned, that her Guide was not present, yet that she would be able to make disclosures, relative to several worldly objects and concerns, but as the brilliant lights she did perceive, also at intervals changed to darkness, it was her desire that her statements in this situation, might not be taken as infallible, inasmuch as some of them might be erroneous.

But about eight o'clock she became so strongly enlightened, that she demanded Hymns to be laid on her stomach, which she would read herself. Judging every thing that passed around her, so accurately, although wrapped in a profound slumber, her wishes were complied with.— First the Hymn No. 419, from the Wirtemberg Hymn book, “To the life I shall penetrate, for which myself God did create, &c., was laid on her stomach, and after this, No 436 from the same, “On God and not my own advice, my fortune I will build, &c. She herself did not suggest, that these hymns might be laid upon her, nor had she ever committed them to memory ; both were read by her with so great a solemnity and emphasis as to excite admiration. Then a piece of writing was laid on her stomach, which was entirely unknown, which she also read with great gravity and readiness, without any light, but altogether in the dark ; but what was the most remarkable is this, that she always directed her book to that part of her stomach, by means of which she did see.

She then arose from her bed, remaining asleep, seated herself in a dark spot, and required, that a watch should be laid on her stomach, when she would distinctly tell the relative positions of the hour and minute hands ; both of which proved correct to a hair.

Although these occurrences were striking, yet it was still more so, that she knew, what was spoken of her, in an adjoining house, during this her situation, she recognised in the same manner every one, who at this time of the night approached the house, and could mention the person by name, even before he entered the room. In conclusion she stated the thoughts of one and all in the most distinct manner ; then soon after she awoke, but

was so very weak, that she had to be carried to bed, and knew not the least of all she had performed.

On the 1st. December, at two o'clock in the afternoon, she said, that she now had to retire to bed, as a great weakness overcame her. After a little while she fell asleep, which was taken by every one for a natural sleep, having predicted no journey for this day. Half an hour having elapsed, the attempt was made to awaken her, but it was impossible to rouse her. Then her brother was called, with whom she stood in communion, to whom she made answer, the moment she was spoken to, and it was then ascertained, that her Guide was not present, during this trance.

Meanwhile a person entered the room, to whom she immediately correctly stated the last occupation she had attended to, before she left her dwelling, and then commended the Hymn for her comfort :

“He that to God’s kind rule does trust, &c.” but especially the second verse thereof, which runs thus ;

“Of what avail is our sorrow,
 “Of what avail are our groans,
 “Of what avail that every morrow,
 “Renews our sighs and troubled moans ?
 “Our fate *by them* we wont relieve,
 “But make it worse by our grief.” *

Meanwhile some strengthening viands were sent to her by a female friend, of which she ate but very little, whilst asleep, but in a short time said, that what she had eaten did hinder her to see clearly, because she had swallowed two cherry-stones in the victuals.

After seven o'clock, although asleep, she arose from her bed and seated herself upon a chair; with her eyes wide open, directed upwards, having a staring and death-like appearance, and her eye-lids without any motion

* This person had a family affliction, which terminated to her satisfaction, as had been predicted to her by the Somnambulist.

whatever. She was then asked, how long she would remain in this situation? Whereupon she said:

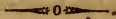
“Precisely at ten o’clock I shall awaken.”

She then visited some of her relations abroad and acquaintances in the neighbourhood, and stated the domestic employments, the former and the latter were then engaged in. Strict enquiries were made in relation thereto. Some individuals could remember that, what she had stated, had happened, and confirmed the same, others but partially, a period of time having since intervened.

The moment the clock struck ten, and when she awoke were the same; when she awoke she said:

“I am very tired, take me to bed.”

During the night she had a very tranquil repose.



Third Journey into Jupiter.

The 2d December, she performed her third journey into Jupiter; during her second journey she had mentioned, that precisely a quarter before one o’clock she would lie down, which happened so to a minute. Having received her guide, she declared that this time she would perform the journey thither in but eight minutes, Approaching the city, to which time she travelled, she commenced to speak thus:

“The further, the handsomer! The name of this city is *Gidon*; the gate, that leads into it, is again beautiful. How much I desire, that but one of those now present, could cast a glance on it and at the city, but I know that to the eye of a mortal it would be quite insufferable; I can hardly bear their splendor and brilliancy. The pavement is composed of large flakes of stone, of a bright red colour, well joined into each other; in the other cities it consisted of flakes of stone, partly of a white, and partly of a yellowish colour. In this city I again perceive no inhabitants, my Guide tells me that none dare stay, when instruction is given, nor does any

one choose to absent himself, and that for this reason, the cities are so vacant, but that when the lessons are ended, every one returns to his dwelling, that every thing has its appointed time, although my Guide does add : in eternity there is no longer any reckoning by time. Nor have I as yet noticed in all the cities, through which I have passed, any watches or clocks ; nor is there any need thereof, for here it is quite different, in as much as night never lowers on the blessed ; sleep overcomes none, for every thing like human infirmity has ceased here”

“Now I have already passed through the city ; now I am again conducted into a building situated without, which is called the Meeting-hall, a name, which the former also bears ; the building itself is more than beautiful ; I have, from within the interior to ascend five and twenty steps before I can enter the meeting-hall. I am introduced into the Hall, which again excels the former in beauty, it is very high, and every twentieth pace chandeliers appear to be suspended, but they are none, (because candles are here needless,) notwithstanding they reflect a strong light and brilliancy. Here also, six teachers are appointed, they wear crowns, that are all equally beautiful ; their faces and garments shine with clearness ; the blessed too, who are receiving instruction, wear crowns, with this difference, that they are obviously smaller than those worn by the teachers. The number also of those present, is by no means large, they do not at all set very close to each other.”

She was asked the reason of this ? To which she replied : “The greater the state of bliss, the smaller is the number of the blessed.”

She was then asked : What the employment of the blessed really was ? To which she answered : “They actually now commence singing the hymn, composed by the noble *Starke*, which is to be found on page 487 of the older, and page 459 of the newer edition.”

“*All* unite in saying, there

“Is joy in Heaven above,

“*Who* palms and crowns, *there* always wear,

“And garments bright, wove by eternal love.

"Oh! how happy are we *here!*
 "Comfort is us always near ;
 "Of anxiety we are free,
 "And here exists no misery, &c.

After this she continued :

"The harpers stand elevated and wear crowns, like the learners. I have heretofore already been asked, how many strings there are upon a harp, I count ten of them ; but they are more than beautiful ; the singing and music surpass all human comprehension."

"Just now I have asked my Guide : how it happens that my spirit can wander abroad here, whilst my person walks thus about on earth, or reposes on a bed ! To which I received the following answer : because you still wander about bodily, and in the terrestrial world it cannot be otherwise ; all the blessed are dressed according to the degrees of felicity they have attained, of the gradations whereof there is an immense number ; thus will you also be dressed, if you shape your course of life accordingly, as well as your actions and deeds. As I lead you higher, so I also appear to him in a corresponding manner, if I had exhibited myself to you, as I do now, it would have been insufferable to you, because you then would not yet have been qualified therefor. * If I had millions of tongues, it would be impossible for me, to describe all the glory, that has been shown to me. My Guide tells me, that to an intuitive vision of God I shall not arrive, that the indulgence to be led into the city of God, the New Jerusalem, and to be permitted to see some of the servants of God, amounts to a great deal ; that he himself has not yet seen God, it being a great favor, to be permitted to see only the city, and to get into communion with the servants of God. But this I am by no means so to understand, as if God was not Love in the highest sense ; but that from his sanctuary all commands are issued, and the lowest and most despised are not unknown to him ; that all worldly governments, however absurd, are tolerated by him and eventually lead to an excellent

* Compare this with page 9

result. That it would one day make a mighty difference to the learned and unlearned, in eternity to arrive at a knowledge of those counsels, that appeared cruel to them when only they will obtain a glimpse of the wise government of God. Ah! added my Guide, I cannot elucidate the matter further to you, what I have said must suffice for the present. I have entreated my Guide, by all means to bring me soon home, but he tells me, that I am not yet fit, that I am not yet regenerated; he refers me to the Gospel, asking me, whether I do not know that it is written there thus: "Except a man be born again, he cannot see the kingdom of God."

She then turned to her brother, with whom she stood in communion, with the following words:

"By all means take that well to heart, which you hear from me, for you incur a double responsibility."

Then she resumed her discourse as follows:

"My Guide tells me; God aims at a complete salvation of every one, but this must be preceded by real repentance, conversion and regeneration, unless man has first underwent this change, it is impossible. No matter how great the number of persons that perish, every one is lost by his own fault. There is not a human being, especially amongst those, to whom the word of God is revealed, who does not often receive a gracious call in many ways, and by different means, but he that rejects and will not listen to the same, must take the responsibility. Be assured, that mankind will after death be made most vividly sensible of this, whereby they will become their own accusers. Those that now judge me, with so much derision and contempt, will learn by their experience, that I have spoken the truth. Not those will hereafter be my judges, but God is the judge of my cause. God is certainly a God of mercy, but his justice stands as it were in equipoise with his compassion.

Only by a serious and firm adherence to a living faith in the Son of God, the Redeemer of the world, joined by a sincere repentance, conversion and subsequent regeneration, can salvation be gained. The Son of God is the only and sole mediator and intercessor between God and man."

Then she was asked whether there are also any stars beyond the sun ? to which she replied :

“ Yes undoubtedly, an uncountable number, even in a fixed star, far beyond the sun, is the New Jerusalem, where in fact, God has his abode ; the greatness of God is quite inconceivable and incomprehensible, for every star has its inhabitants and is a world. If mankind would but in some degree conceive the greatness of God, or endeavor to comprehend it, they would melt with humility from a sense of veneration for the grandeur of God ; the earth is to be deemed as nought in comparison with the whole creation of God, yet notwithstanding all this is the love of God towards us of the human race so great !—Many millions of men, as I have once already said, may die blessed, yet will they not arrive at a vision of God ; notwithstanding they are eternally happy, for they are, satiated already with the grace of being what they are, and the grace, which is vouched safe to them is infinite, constantly renewed and still in a rising degree.”

“ Not before the great day of judgment *Jehova*, who is, was, and is to come, will show himself to those that are sentenced to eternal damnation as well as to the blessed ; to be sure to the former as a strict and just judge, for their torture is increased by the reflection, that they might be as happy as those that are really blessed, for this thought torments them to all eternity, and an unspeakable number of those will be accused, that have contributed to this condemnation.”

Then she was asked, whether not already the bodies of such have arisen, that did die in the Lord ? After a short pause she replied :

“ My guide says, that at the time the Son of God yielded his life unto death for a sinful world, the bodies of several saints had risen from their graves, but that, from that period no similar case was known to him, but that he must declare, that God does infinitely much, which is not equally revealed to all the blessed, or perhaps never may be made known them, that he has answered many of my questions, concerning which he himself had to get information ere he could have given me an answer and requisite advice, and that this had been done, on account of

his own good will and pleasure.—My guide tells me : tell the inhabitants of the earth that the resurrection of human bodies, in whatever way they may have yielded, or been forced to surrender their lives, is postponed to the impending great day of judgment, when God will sound his trumpet, which undoubtedly will waken all, and the Son of God approach with a host, commensurate with his greatness and grandeur.—My guide tells me also, that those who in this world were afflicted with bodily infirmities, such as blindness, humpbackedness, lameness, deformity, &c. will cease to be so in the other world, (but only if saved,) because every imperfection ceases there.”

She now became silent, and at the instance of a very well disposed person, the question was put to her, whether every person has his guardain angel? After a little while she said :

“My guide says, God suffers his sun to rise over the good and bad, so also has his all seeing eye, every one under his own supervision, but this you must not so understand, says my guide, that this being the case, no misfortune can happen. Unfortunate accidents or what are considered as such by mankind do occur, being ordered by God, they lead to an excellent result, if even they should prove actual judgments, whether their extent be great or small. Then there are again misfortunes permitted by a special dispensation of God, for man is able in many things to exercise his own will, and then there are such, where men, as it were wantonly, incur a disaster, because they will make no use of that reason, which was given to them by God,”

“In order to answer the question, which has been put, I must say, that in the first place children without exception have their guardian angels and sentinels, adults and old people have them likewise, those on the contrary, who deny a God, and consequently do not also acknowledge an immortality of the soul, cease to have a special guardian angel, because they are no longer deemed worthy of one.”

After a short pause she said :

“A person in the hall looks upon me with an air

of peculiar affability.—I cannot speak to her, and also do not know her very well ; I will ask my guide who she is ; my guide tells me, she is *Barbara Bauer of Weilheim*, who died in the seventeenth year of her age, of a long protracted consumption, and was purified in the crucible of misery.”

“Now I am led out of the hall and my return begins ; I have this time been much interrupted by questions and the giving of answers. After the Hymn which I have mentioned, I was generally but looked at by the teachers and learners ; the former had a great deal of conversation with my guide, which has also happened formerly ; but I regret, that I did not understand, what they said ; it is a rare occurrence, that spirits of my description appear here, but all beheld me with the same love and pleasantness, and were delighted with me.”

“On my return I am again conducted through a garden, which again surpasses the former in beauty in every thing ; as it respects, what are called flowers, trees and walks, they nearly resemble the former. A small herb is again shown to me, which also grows in our garden, but only the leaves of it can be used as a remedy ; my guide is by no means a friend to any thing, that has the name of being terrestrial and it is only by great solicitation, that I can obtain a knowledge thereof.”

She stated with great exactness the spot, where it grew, but reserved to herself the indication of its use.—After this she was asked, whether that be true, which is predicted by naturalists, that our Germany in particular is again threatened with inundations ? After a little pause she said :

“Yes, some of minor extent will soon happen, and in some quarters a great storm, next summer, the particulars of which I will state on my next journey, during which I shall be conducted on a mountain.”

Then she said to her brother, who stood in communion with her :

“Put your ear to my lips, and then continued : Tomorrow at half past twelve o'clock I shall again fall asleep, but do not inform more than but a few persons of it ; after the paroxysm I have had to day, I shall be

attacked by twenty more, during which I shall now and then speak, and again recover from them, but after then I shall become very weak."

Immediately after, this sleep ended.



Occurrences after this Journey.

As she had predicted, so it happened ; scarcely had she partaken of some very light soup, when she had become awake, that one paroxym after another overcame her, when her eyes most generally remained open, and quite motionless ; she neither moved herself backwards nor forwards, and her eye-lids were quite stiff. In this situation she not only knew every person that approached her, but she also told every one, what he was doing, and, likewise stated the thoughts of several persons present with the greatest exactness.

All at once she said :

"There is a person in this company who is very thirsty, which is occasioned by the victuals she has eaten at dinner."

Then she arose quite refreshed from her bed, put on her shoes herself, without noticing any person, took from the cupboard a pitcher with her left hand, and the key of the cellar with her right, and went with quick steps towards the cellar, she then opened the lock of the same with great dexterity, and filled her pitcher with cider, also secured the spigot of the barrel, locked the cellar door well, took the key, and on her return laid it in its proper place, then warmed the beverage in a vessel of warm water, took a pint-glass and filled it more than one half, with this remark : "for women we are not in the habit of pouring out so much into a glass," and then presented it to the thirsty person, with all the grace of due politeness ; in the same minute she laid herself down again on her bed and soon after awoke. Coming to her consciousness, and being told what she had done in her sleep,

she was greatly astonished, unable as she was, without aid to reach her own chamber.

As soon as she had finished her remarks, she again relapsed into fits of weakness and sleepiness. New experiments were then made; one person took this article into his hands, the other another, as for instance, money, keys, ribbons, &c., and in such a manner, that she could not observe those, that did so, the same having always been concealed without the chamber, wherein she was lying, when she not only most accurately stated, what each article was, but also told each time exactly to whom it belonged. She again caused watches to be laid on her stomach, and stated the respective hours, minutes and seconds. But as soon as she appeared to get into the dark, she said :

“Truly I do not see quite clearly, and therefore remain silent.”

During her sleep she also got up several times from bed and seated herself on chairs in the room; but when she awoke, she was unable to return to her bed. But when the four last paroxysms were coming on, she said every time, that she was becoming weaker, after predicting the duration of the same to a second; having overcome the last, she exclaimed :

“God be praised! now they are past!”

Then she took some light nourishment, but was unable to leave her bed; during the night she slept and in the morning was again so much refreshed, that she could arise, and dress alone, without the help of any other person, but complained of great debility, otherwise of no ailment.



Fourth Journey into Jupiter.



On the 3d of December the fourth journey into Jupiter came to pass, which she again accomplished in eight minutes, and then began to speak as follows :

“My path at first leads through a forest, the trees

whereof stand quite in order; at the top they spread asunder, and then close together like an umbrella."

She was asked, whether there were any animals there, to which she replied :

"No, in *Ceres* and *Uranus*, says my guide, I shall find animals, but none of those, that as happily defunct, came over from our earth. My guide tells me that men also, commit great sin against animals, especially such as are created for their benefit, and thereby do incur a great responsibility."

"The forest I passed soon ; I am now on my way on a plain towards the mountain, which is not far off.—Now I have to ascend it, it has a height of 260 steps, on both sides of which the railings are erected because the mountain is steep, and the path again very narrow, but the steps and railings are again most beautiful. The mountain is surrounded by the most delightful gardens."

Then she was asked the name of the mountain ?

"It is called *Athanael*, she said "its figure is oval, and all around it stand trees well arranged in avenues, again meeting above, and through each avenue leads a narrow path ; all the walks, are covered with a brilliant green sward, glistening like precious stones, yet they are not such, it being easily seen, that they are but paths."

Then she was asked, whether she did see no blessed spirits wandering about the mountain ? to which she answered :

"Not now, but my guide tells me, that they often ascend it, and frequently walk around it, coming as they do, from various parts of Jupiter. I have reached its apex, if I could but always remain here ; its summit level contains about half an acre. From hence I see many cities and forests, but no mountain."

She was then asked, whether on this Star there were oceans ? to which she replied :

"No there are upon it some small lakes, but the waters thereof stand still ; during one of my journeys thither shall pass bye one.—Now I have to leave the mountain, by order of my Guide, thence I am led into a garden, situated below at the foot of the mountain, in which small herbs are again shown to me, which A—— will have to

gather, on the spots, I shall point out to him." Not only the place, but every thing around the herbs, she described so distinctly, that not only those, who heard her, but particularly also the persons, who went along in search of the herbs, were greatly astonished. For this purpose they had to go four times, and each time on their return had to lay the herbs, that had been brought, on her stomach, that she might judge whether they were of the right kind. Having then pronounced the whole of them genuine, she said :

"Gather of these in season, as many as possible, and dry them, but each separately, but not upon a stove, by which they would lose much of their virtue ; of some the leaves are only used as a decoction ; when I shall visit the planets Saturn and Uranus, as long since intimated, then will I indicate the use of each of them respectively. This night we shall have a storm, which will be followed by rain and snow."

No person anticipated such a change of weather, but it actually occurred. Respecting the inundations and great storms, which were predicted, she said :

"But they will not happen yet very soon, not before the months of December 1833, and January 1834, will the storms become very violent, and in many places cause considerable damage."

She then continued to speak of her own accord, as follows :

"In the regions of the blessed there is never any winter nor storm, the climate in one is like that in another, all equally beautiful and agreeable. The difference to be sure, between the habitation of the blessed and that blackish earth, upon which we dwell, is so immeasurably great, that no comparison whatever can be drawn between them."

She then was asked, whether from Jupiter she could also look into the Sun ? to which she replied :

"This is impossible for me, from this place, because for the present his splendor would be insufferable to me, but you know I shall also go thither, the further I pursue my journeys, the more delightful they become."

Then she was asked, whether there are also any kings

or potentates in the stars, ruling and governing as it were the whole ? After a short pause she said :

“Is this not a pitiful question ?—There is but one, who rules and governs the whole and He is God, for it is written in the souls of all the blessed, from the lowest to the highest, and they hear it incessantly from their teachers, in what consists the will of God.

I will give you a worldly example. If a prince or king had in his domains none but equally well disposed subjects, and all had conceive the same affection for him and none offended the other ; how pleasant, don't you think, would it be to live in such a country ? This is but comparatively speaking quite a small type of the state enjoyed by the blessed. For amongst them reigns but one mind and one spirit. Charges and offences can never take place there, else it would be no state of felicity. The teachers too deem themselves no better than the learners ; respect to be sure exists for them, but not such as servile, but a regard, which is filial, which is a real delight to them and as it were, impels them to higher felicities. As it respects that which is the essence and support of all in this world, God governs it as well as the Universe ; let those, who ascribe every thing to chance in nature, believe it or not, God is for all that, not by a hair's breadth the smaller. For God is in his attributes, so says my Guide, to all eternity, incomprehensible and unsearchable, to the created angels as well as to the defunct, and yet in the highest degree blessed spirits, how should this be possible to the miserable, short-sighted bags of maggots of this world, who all and every one are but to be pitied, and not pitied only, but on account of their boldness, to be lamented ; the judgments, which these human beings load upon themselves, exceed comprehension, how blind and naked will they one day stand exposed !”

My return soon begins, I have requested my Guide to tell me, why he is this time in so great a haste and does not remain longer with me, but he says, that by a prolonged stay my body would become too much weakened, because

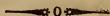
I shall after this sleep have to encounter ten more violent paroxysms.

During this discourse a person approached the house, residing at a distance of two hours walk from hence, and another person opened the door of the house ; when unasked she said ;

“N. opens the house-door, for N. comes to me.”

Having stated every thing so distinctly, some of the individuals present wanted to learn cures from her, but she admonished them to have patience, until she would visit Saturn and Uranus. She then stated, that she would be back in five minutes ; in conclusion she was asked, in what manner her Guide had this time taken leave ?—To which she replied :

“He laid his hands on me, pronounced the benediction over me, and dismissed me with the verse in the Psalms : “Mark the perfect *man* and behold the upright ; for the end of *that* man is peace.”



Occurrences after this Journey.



After this trance she was seized by ten cataleptic paroxysms of which however but the little which follows, can here be related. During one of these spells she went twice into the garden, situated behind the house, in search of the herbs, which she had indicated. In her second walk she led several persons to a spot, where many herbs were growing and directed them to pluck them. During her last attack, she stated several things, that passed around her, which excited great astonishment, but for certain reasons cannot here be narrated.

On the 4th ecember, she had four cataleptic paroxysms, two of which passed in the forenoon, during which she said little or nothing of importance, at half past twelve, she was overcome by the third, and she required to be taken to bed. Having reposed upon it for a quarter of

an hour, she was asked, whether she would also speak, to which she replied :

“Now I am too weak, and tired, leave me alone for about an hour, for my sleep will last until 4 o’clock.”

Being thus requested every one present withdrew to the sitting room ; the room, wherein she reposed, was well locked, so that no one could approach her, and the speaking in the sitting-room took place only in low whispers. After the expiration of an hour, it was observed, that she fetched her breath very deep and groaned, whereupon her brother, who stood in communion with her, was desired to ask her, what was the cause of this ; she answered somewhat angrily and hastily, and told of every one, not only what they had said, but also what they had thought. Every one had to acknowledge, that, what she had said, was perfectly true ; when she continued thus :

“The consequence of this will only be, that my sleep will last four hours longer, and that I shall not awaken, until the clock shall strike eight ; had this not happened, both paroxysms would have been over in four hours.

Then she became still until seven o’clock ; from this time she asked frequently for a watch, which had to be laid on her stomach, that she might be able to see, how long she would yet have to struggle, each time she stated the minute exactly and positively ; at half past seven o’clock she said :

“Lay the evening prayer for this day upon my stomach.”

“She read the same from word to word ; turning the leaf with the syllable, and always held the book towards that part of her stomach, through which she obtained light ; after this she read the hymn : “Commend thy ways &c.”

From seven to eight o’clock she told several important truths, some of which have already been realized, but which neither can, nor dare here be stated. Awakened with the striking of the clock, at eight, she exclaimed :

“God be praised, now it is past!”

She then took no further nourishment this day, nor did

she leave her bed ; during the night she enjoyed a tolerably refreshing sleep, and arose the next day with recruited strength, but complained of slight weakness.



Fifth Journey into Jupiter.

On the 5th of December the Somnambulist performed her fifth journey into Jupiter, which she again accomplished in eight minutes. Having arrived there, she said :

“This country is quite level and beautiful, and on my return I shall be conducted to a small lake. Around the city, which I visit to-day, there are beautiful gardens, in which trees and the most beautiful flowers are growing, the walks are again narrow, but they shine so beautifully, as if they had been strewed over with filings of silver. The name of this city is *Juda*, the gate, through which I enter is very spacious, immensely high and has four towers, which shine like gold ; the street in the city, in comparison with the gate is very narrow, the buildings are all alike handsome and of considerable height, every thing is perceptibly handsomer, than what it was in the city I last visited ; the gate, through which I pass in going out is perfectly like that through which I entered, when I was introduced. I am this day again conducted into a meeting or lecturing-hall ; the building in which it is located, is very large, the hall is in the upper story ; in the interior of the building I have to ascend a stair-case of not more than twenty steps ; the stair-case as well as the railing are again much handsomer than the former, as well as the hall, which is very long.—What appear to be eight chandeliers, are therein suspended but they are none, and form, as my Guide tells me, an ornament to the hall. The number of those therein now present, is not great, and I also see here four teachers, they are actually singing and perform music, both not

very loud, but of delightful euphony, the hymns which they chaunt, as well as the melody I can however not state. The brightness of the blessed here, is already extremely great, if there was an acquaintance here from our world, I should not recognise him if my Guide should not inform me. The crown, worn by my Guide, is somewhat larger than that of the blessed, who are here present, but again a little smaller than those of the teachers."

Here she was asked : where then the region occupied by the children was ? to which she replied :

"This is in the sun, there I shall also meet with the greatest multitude, for the region occupied by the children, constitutes a large part of the kingdom of God, nay an incomparably larger one than that in the stars."

After a silence of a few minutes duration, during which she reposed in a reclining posture, as if her spirit had left her, she again resumed :

"Now I have to quit the room, and am conducted to a sheet of water, as I have already intimated. It looks like a sea, stands quite still, sparkles with light and clearness, and I cannot compare it with any water on earth. A bridge leads over this sea, over which I am conducted, on each side I count twenty pillars, each of them about four feet thick, no alabaster is so clear and shining as these are ; they represent the most beautiful gates, but are none, the pavement constructed over them is more than beautiful. The passage over the bridge is so wide, that five persons can walk alongside of each other, it is very long, but in the centre somewhat elevated. The lake forms a beautiful circle and is surrounded with a wall, which shines like a precious stone ; on the outside of the wall, trees are standing all around like poplars all of equal height, and in the same manner over the bridge, only not quite so close to each other, as around the lake, the trunks of the trees and their branches and foliage are more than beautiful and exude the most delightful scent, the lake is called *Bethsebada*, it appears to me not to be very deep, for I can see, by reason of the clearness of the water, quite to the bottom.

Then she was asked ; whether she did see no fishes in it ? to which she replied :

"No, because the blessed, who are here, require no nourishment."

Then she was asked, whether the bodies of the blessed are transparent? to which she made answer:

"No, but this is a fact, that their faces and garments shine more or less according to the degree of their felicity."

After this she was asked, in what language her guide was in the habit of speaking with her? to which she replied:

"In the German language."

Then the question was put; whether the unhappy could also perform journeys to the blessed, and *vice versa*, the blessed to the unhappy? to which she replied:

"No—adding after a pause—but well may the damned, so says my Guide, cast glances at the state of bliss, which however, is of but short duration, thereby increasing their misery and wretchedness, but not diminishing the same; which is so to be understood, that the recollection, that they might be in the same situation with the blessed, increases their torment."

Then she was asked: whether the region of the unhappy and the damned is beneath or above the earth, to which she answered:

"Those, that were shown to me, were above the earth, but in no stars; God has every where dominions and dwelling places which mankind can have no idea of whatever. Now I am yet led through a delightful copse of wood; as soon as I shall have passed through it, my return will begin, which I shall again complete in five minutes."

During her return she was asked, whether the planet Jupiter, which she was then visiting, was also called by that name in the other world? to which she replied:

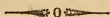
"No, its name is here *Nathan*—and thus continued to speak. I have now three more journeys to perform thither, then twelve into *Ceres*, namely every day one,

* It is to be regretted, that amongst the rest this enquiry has not been pursued further.

then, after some short relaxations shall I perform two and three journeys in one day, otherwise would the time, during which I shall remain in this state, not prove sufficient."

She then took leave from her Guide, observing that after this trance she should have eight more paroxysms, and then said to her brother :

"Now waken me in the name of God."



Occurrences after this Journey.

After this journey she had eight additional paroxysms each of which however was not of long duration ; she made disclosures respecting several worldly subjects, which proved entirely as she had stated.

On Earth too exists a world of spirits.

Of her discourses only the following can find room.—Murderers, whose deeds were not avenged, punished and brought to light in this world ; and again such, as have narrowed the limits of their neighbours and removed land-marks, hover about here and there, and particularly over the spots, where they perpetrated their enormities, but not always over and about them, but only at certain times ; from this they obtain no alleviation of their punishment, but it always tends, on account of their wanderings, to increase their tortures. Those too wander about, who, from ill-will, envy and avarice have hidden worldly treasures, for "where their treasure is, there is also their heart ;" yet are their wanderings not so painful to them, as to those, mentioned before. This may ever so much be denied or disputed by men, yet it is undoubtedly a fact.

"But in nothing do men deceive themselves more, than in regard to apparitions, by far not every thing, that in respect to them, is related, is to be taken for granted. It is however, a very wise dispensation of Providence, that men's eyes are so often blind-folded, that they do

see by far less, than what passes around them in clear day-light, else would many a one go about the whole day with fear and trembling."

Sixth Journey into Jupiter.

At half past 12 o'clock in the afternoon of the 6th of December, she performed her sixth journey into Jupiter; having received her guide, she said, that she would accomplish this journey also in eight minutes.

Two days before this trance, two learned gentlemen asked, whether they could be permitted to put questions to her; in presence of her brother, who stood in communion with her, but in the absence of all other persons, those questions were addressed to her, during her journey thither, and of these, the following can here find room: namely, what may be the reason, that such large and strong bones, called mammoth bones by the learned, are found, in Europe as well as in Asia, yet no human bones? This question she answered after a short pause as follows:

"My guide tells me: at the period of the deluge, there were animals in the world, that are no longer to be found, and in order to save their lives, fled to the highest mountains, and having met their death even there, their bodies remained exposed, and were buried under the rubbish. Human bones and bodies could not well remain on the surface of the ground, because they were too light, these were washed away, and for the most part buried in the ocean."

"The desire of knowledge of these individuals having been satisfied, the rest of the persons present were re-admitted, and immediately after she said:

"I just now approach a city, which is again handsomer in every point of view, than the former, and is called *Laban*. My guide shines more brilliant to-day than he did yesterday, his voice resounds with clearness. In three minutes from this, I shall have passed through the city, and I am again led into a building without the

city, and in it, into a lecturing hall ; there I have again to ascend a flight of twenty steps, before I can enter the hall. Here again I meet with none but human spirits, who again have their instructors, but I have to regret, that their number constantly diminishes. I have depicted to you the felicities heretofore shown to me, as more than splendid and delightful,—to describe these, I want strength and words, for their attractions surpass all imagination. The music and singing are quite divine ; if a mortal could hear but one sound of them, he would faint away ? , ah ! what do I say, it would be quite insufferable to him. For a hundred thousand millions of worldly luxuries, would I not exchange an hour of this. To be sure all the states of felicity abound with glory, magnificence, peace and contentment, but with this difference, that the one is still greater, and more delightful than the other, if this were not the case, there would be no improvement !”

After a three times repented ejaculation of the interjection ; “ Ah !” she exclaimed with solemnity :

“ Why do mankind not incessantly strive to be saved ! —my guide tells me, the felicities in the planet Nathan (Jupiter) are of a pretty high degree, how much will you be surprised, when you shall visit the sun, and the New Jerusalem !”

Then she was asked, whether her guide could, of his own accord undertake to lead her to the places, she had mentioned, or whether he had first to obtain permission to do so ?

“ My guide can do nothing whatever of his own accord, he had to bring permission from God himself, through his servants, for every journey he has performed with me. Just now my guide tells me, that no Somnambulist has yet been permitted, to cast a glimpse at the New Jerusalem, and that I am the first, to whom this great favor shall be granted.”

From a peculiar motive, the question was put ; where the first martyr *Stephen* was ? to which she replied :

“ He is in the New Jerusalem, awaiting his fellow servants, although he also, attends the throne of God.”

Then she was asked, whether it would be agreeable, if Doctor *Justinus Kærner* of *Weinsberg* should visit her, to which she replied :

“This would exactly suit me, as he is the man, who has a knowledge of, and understands a case like mine.—Now I commence my return, soon after I shall awaken, and I shall be attacked by eight additional paroxysms, during which however my guide will again be with me,”

As soon as her guide had withdrawn, she said to her brother :

“Now waken me.”

When she awoke, she was again all love and friendliness, and only complained of slight debility.



Occurrences after this Journey.

Half an hour after this truly cataleptic sleep, the first paroxysm ensued, the duration of which she had predicted, as well as that of every subsequent one. Her father and brother, who stood in communion with her, were just at that time, on a visit at the house of a friend and neighbour ; she stated the occupations and conversations, they there had been engaged in, quite distinctly, and from word to word, and the correctness of her statement was also literally confirmed by a witness, who had both seen and heard all that had passed ; this person could not realize the possibility of her performance ; hereupon she said :

“I come again into a dark place, which fills me with terror and anxiety.—Ah! a person approaches me that belongs to the first class of the unhappy, whom I knew so well, whilst he yet was a sojourner amongst us; he is determined to seize my right hand.—At length I have to extend it to him.—O! how I pity him!”

She was then asked, who that person was ? whereupon she said :

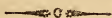
“*Such* questions refrain from asking me—and never indulge a thought in guessing, whether it be this or that

person, for I shall never name him, no matter what price be offered me. This unhappy being believes, that if I but reach him my hand, it will bring him relief, he can speak with me, and desires me to intercede in his behalf with my Guide, that he may the sooner be liberated from his unhappy situation. But I can not give him the least comfort, because the time once fixed admits of no alteration. I can assure nobody, that the prayer of the living for those, that died in a state of unblestness, can ever be efficient."

During her two subsequent paroxysms two similar apparitions were mentioned by her, with this additional remark however ?

"That the latter, yet entertaining hope, were somewhat more consoled, than the others were."

The five last paroxysms were of short duration, and nothing occurred during the same, which it would be worth while here to record.



Seventh Journey into Jupiter.

On the 7th of December, at half an hour past twelve, she performed her seventh journey to Jupiter ; after receiving her Guide, she stated, that this too would be completed in eight minutes. Having arrived there, she said :

"I now come to a Gate and thence again into a city named *Bethel* ; this again excels all the others in splendor and beauty."

Then she was asked, by whom the cities, that had been shown to her, had been built and laid out ? To which she replied with great gravity :

"Is this not an absurd and miserable question ? God himself is the architect, of the whole of them ; for whatever he saith, that comes to pass, and what he commands, is called into existence. Neither the understanding nor the powers of man, nor of angels would suffice, to construct such an edifice ; no terrestrial handiwork, howev-

er scientifically executed can ever be compared with one that is of heavenly structure."

"I am now led again into a meeting or lecturing-hall without the city. The windows shine so brilliantly that I cannot look upon them; I have within again to ascend a stair-case, of thirty steps, before I can enter the Hall. This hall is again not full, and could contain many more. The gradations of felicity constantly rise in perfection; of those that are here, I again know none, although they were living persons; their forms quite resemble those of the human race, but the unearthliness of their features renders every one of them incapable of recognition. If I but were permitted, to tarry here a long while, but my Guide is always in too great a haste; telling me, that he has also to attend to his calling in the Sun. Just now instruction is given by the teachers, but the words pronounced by them, it is impossible for me to repeat. This I observe well, that the learners have attained to great proficiency; every thing here in eternity, whether great or small, is quite different from what it is in our world, and I know not how I could make any comparison, that would be intelligible:—Now the lessons are ended and music and singing commence; both are again more agreeable and delightful, than the former were; the hymn has the melody—"Shining is the Christian's innate life, &c. Oh, if I durst but stay here several days, willingly would I relinquish all meat and drink."

Then she again exhorted all her hearers in a most impressive manner, with the greatest earnest and diligence to cultivate love, harmony and piety, because in the regions of the blessed, no hatred nor other passion, tending to affect a state of felicity can exist.

Some other questions were about to be addressed to her, but she said:

"Molest me now no longer, for it is painful to me, when I observe a disposition to mislead me in the region where I actually am; for if I should attain the most advanced age, I should be incapable to describe and to state in its whole extent and magnitude, all the glory, which this day has been shown to me, and which I behold, because I should always be in want of such words, as would

be requisite to elucidate the same. Oh ! how great, infinite and benign is God ! When I awake, I pray you, treat me with special indulgence, for a different treatment I should not be able to bear. I have already to leave the Hall and am led through a pleasant little grove."

She was then asked, whether in it she did not perceive any birds and other animals ? to which she replied :

"No, in *Ceres* I shall meet with animals, but none of those that existed in our world, but such as were created there. Now I have passed through the grove and my return begins. I shall this day again fall into eight paroxysms, which will last five hours, in some of them spirits from the regions of darkness will appear to me, in hopes that they shall the sooner be liberated therefrom, but they will be disappointed."



Occurrences after this Journey.

What she had foretold during her return, came duly to pass, soon after she awoke. Spirits, namely, that partially hover over this world, appeared to her ; speaking of one of them, she said in one of her paroxysms :

"I shall this night, at about eight o'clock, be able to see a person from my chamber-window, and in so doing fall asleep—but the sequel I must refrain from mentioning on account of the crowd it would raise. Not one of you will be able to see him, but the course he will pursue, I can positively inform you of. The person is a male, who has hovered about this great while, and at certain fixed periods, shall yet for a long time have to hover about, for he has murdered a child begotten in legitimate wedlock. First his wife died in child-bed, and when she was buried the child became a burthen to him, and being destitute of all sense of religion, he killed it, pretending that the child had also died. It is true he was suspected by some of having committed this crime, but no legal investigation

relative thereto was ever instituted, which is the reason, that he escaped with impunity in this world, which is the cause of his hovering about."

Beholding the person again from her window, at half past 9 o'clock, who has just been described, she wanted to call to him, but was suddenly deprived of her speech, so as to be thereby disabled, to utter another sound; she then made signs, that she wanted to write, when paper, ink and pen were put before her, when she signified that she really did not see quite clearly, yet notwithstanding she wrote quite legibly the following:

"My brother is to magnetise a glass of water by means of seven strokes, and take three mouthfuls thereof, after which I will drink of it, when I shall regain my speech."

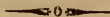
This duly happened so, and immediately after she said:

"Before my Guide left me to-day, he told me, that these apparitions too are beneficial to me, inasmuch as I am debilitated and rendered more capable thereby of seeing more clearly."

When she was near awakening she exclaimed:

"God be praised! this too is past; but now I am very weak, take me directly to bed."

Whereupon she had to be carried into it.



Eighth Journey into Jupiter.



On the 8th of December she performed her eighth and last journey into Jupiter. Immediately after the arrival of her Guide she said: that she requested this day by no means to be molested with many questions, it being her intention to state every thing of her own accord, what she would be permitted to mention; observing at the same time, that after this sleep twenty additional paroxysms would befall her.

Having arrived in Jupiter at the time specified she said:

“Now I again arrive at a gate, the pillars whereof are of a blue shining colour, the city is called *Israel*; the gate of the city again excels the former in superior and admirable beauty. During my journey into the Moon and Mercury, the cities that had previously been shown to me appeared to me somewhat inferior, than those last visited, but now the reverse is the case. The stones, of which the pavement is formed, are as smooth as glass, and of a purple redness; the whole city is in a blaze of light and has quite a divine aspect.

Now I approach the meeting-hall of the blessed. One of the blessed comes to meet me, and seizes my left hand.* Now I walk as fast, as if I had wings. I have but ten more steps to ascend, in a few minutes I shall have reached the top. With the angel, who accompanies me, I cannot speak, but he is very friendly and affable to me. Now I enter the Hall, and the guide, that accompanies me quits me, he is a teacher and places himself at the head; now I will however ask my guide who he is.—It is the deceased *Henry Jung*, called *Stilling*, or the *gray-man*, whom I have already mentioned in my fourth journey into Mercury† as a teacher in Jupiter. The teachers I perceive enjoy a trifling superiority over the learners, and are much nearer to God. In the centre of the Hall stands a golden column, several chandeliers seem also to be suspended but in reality are not such, serving only as embellishments to the room, but do not illuminate the same, for the hall itself is refulgent with light and clearness. The number of those present is again small in comparison with the size of the hall, and yet says my Guide, there are blessed spirits here from all nations and religious denominations. There are people so foolish, as to say where will God find room enough for all the people that have lived through all ages; these are very silly questions, for there is room enough and to spare, however long the world may exist; God never discontinues his

* Here she grasped both her Guide and the other tightly.

† See Page 45

operations, nor ceases to form new creations. The lectures I have again not been able to comprehend, owing to the language used—they are to me, who yet am dwelling in flesh, quite unintelligible. For the present the lectures are at an end, and music and singing recommence. Both put me in a double transport of extacy, they sing the hymn, which appears in the Wirtemberg Hymn book, No. 274, of which the first strophe runs thus :

“ O God we praise thee and confess,

“ That thou the only Lord

“ And everlasting father art,

“ By all the earth adored.

“ To thee all angels cry aloud,

“ To thee the powers on high,

“ Both Cherubim and Seraphim,

“ Continually do cry :

“ Holy is our God ! holy is our Lord !

“ Holy is our God ! the Lord God of Hosts !

“ My stay here appears to me to pass too quickly, and as if it had lasted but for a few moments. I rejoice too much beforehand, at the approach of Christmas, then will I stste the true time of the year, day and hour, when Christ was born ; this festival is not celebrated by us on the proper day. My Guide tells me : then shall I be surprised to what glory I shall be conducted ; but until then shall I grow still weaker than what I am already.—At the conclusion of my last journey thither, I shall also be permitted to look down upon the earth. Now I am taken through an admirably beautiful garden, again accompanied by two Guides, the flowers and trees are here inexpressibly beautiful, and the sweet scent they exude, is more than refreshing ; but the walks are again quite narrow,”

During this walk she again mentioned a small herb, enjoining it on her brother, to pluck it, and distinctly indicating the spots, wherein it was growing, at the same time remarking : that grape vines, cut fine, boiled, and

used as a foot bath, are very strengthening to the limbs. Then she continued :

“ I shall hereafter be also conducted into a drug-shop.* Concerning witchcraft and the like, be sure to ask me no questions, for every such question, and all others that are useless, I shall leave unanswered.”

Being on the point of quitting the garden, she was yet asked its name ? to which she replied :

“ It is called *Sodamna*. Now I am permitted to look down upon the Earth, it appears to me as if I looked through a window, the size of it appears to me not larger, than that of a small ball, such as children usually play with, and looks blackish ; I should not even mind it, if my Guide did not particularly draw my attention to it, nor does it shine with any light, but the Moon does. Jupiter appears to stand, as it were, in the centre between our Earth and the Sun, namely at a distance of eleven millions of miles from the Earth and ten millions from the Sun. My Guide tells me, that from the Sun the Earth will not appear to me larger, than the head of a large pin. I have already risen very high. Now my Guide is taking leave, and on account of the great delight I enjoy, dismisses me with the eleventh verse of the hymn No. 160 in the old Wirtemberg Hymn book, commencing :—the words—“ Commend thy ways to God &c. *Stil-*

“ Happy thou ! thou child of truth !

“ With honour thou hast won

“ The crown of victory !

“ Thy glorious thanks now rise

“ To Him, who He Himself,

“ Of palms the holy branches,

“ Gives to thee, with his right hand ;

“ And thou, if faithful thou remain'st,

“ Wilt loud Hosannas sing,

“ To Him, who has at length

“ Turned into joy thy misery !

Thus her journeys to Jupiter terminated.

* This actually came to pass, but no further account can be given concerning it.

Occurrences after this Journey.

The paroxysms which she had foretold, occurred soon after she awoke, and at first only lasted from five to six minutes ; during these she spoke very little, and only of what happened around her, but that she stated all correctly ; before she was seized with the ninth paroxysm, she said that it would continue half an hour, which, by watches laid upon her, proved correct to a second.— At the very commencement of it she said :

“ Now I will communicate something, which was disclosed to me by my Guide, during my last journey, but which discretion wisely taught me to keep secret a course which was also countenanced by my Guide, because the concourse of people would have become too great, although a great multitude will notwithstanding be present. An unknown blessed spirit appears to me, who can speak with me, I ask him who he is ? He answers : I am a near relation of yours, and partially of the same lineage, from which you are also in part descended, for your father and my mother are the offspring of the same parents, I ~~am~~ *Auguste Goetz*, who died in his 19th year. Oh ! surely I should as he is by glory and brightness, I should not have recognised him at all, had he not made himself known to me by name ; he tells me, that in my next sleep which will not be a cataleptic paroxysm, I shall be consecrated for my next journey by *Henry Jung Stilling*, for which reason I was also to-day accompanied into the Hall by him, together with my Guide, and from it, into the garden ; I, said G. G. and your brother Frederick appear during this act as witnesses, but soon after it shall have taken place, *Stilling* will be removed into the Sun. After *this* trance I shall have half an hour's rest awake.

This followed in succession, and when past, the tenth paroxysm actually befel her, but this, as well as those, that had preceeded it were in reality cataleptic slumbers. Soon after she burst into an extacy of joy, on account of

the great grace and mercy, which were granted to her. "Ah! she exclaimed, if I had but wings, to hasten into the embraces of those, that come to meet me."

Then she put her bed-clothes in order, asked for an apron, which she tied around herself sitting up in bed, and when she had done so she said :

"Now make room for me, for I must get out of bed, the act will now commence."

Then quite strong she left her bed, took a carpet, spread it out on the floor, and fell upon her knees. Then with admirable awe she received *Stilling*, as well as the other two witnesses, and tendered to each her hand with great humility. The consecration commencing, from a sense of true humility she prostrated herself on her face, but immediately re-erected herself of her own accord, and raised her hands folded to heaven, then she reached her left hand to the witnesses, standing to the right and left, but her right she extended to *Stilling*, who stood before her ; during this act she gave a sign, that the imposition of hands on her head was then taking place.— When this was past she took leave from every one with demonstrations of the deepest-felt humility ; when they had parted from her, she rose of her own accord and without any other person's aid, went to bed saying :

"The energetic words, pronounced over me by *Stilling* I am totally incapable of expressing. This act was more than holy, I have thereby taken a most sacred obligation, to remain eternally faithful to the triune God ; you will learn, that I am surely a true christian ; but do not expect me to be so already, for that requires a longer period. *Stilling* reached me a golden cup, from which I twice drank the water of consecration,* which was very strengthening and delicious, and left a deep, deep impression on my soul ; this and the words penetrated through my very bones and marrow."

She was then asked, why she had prostrated herself with her face on the earth ? when she said :

* All the persons present perceived, that she was actually swallowing.

“ My inferiority and the great grace, that had been bestowed on me, caused me to prostrate myself at the feet of *Stilling*, but he would by no means suffer it, but immediately lifted me up with these words : “ Such an act of humiliation is alone due to, and acceptable by God.” I shall hereafter, when I visit another star, always be re-consecrated ; my consecration, when I shall leave the Sun on the eve of my entering the New Jerusalem, will be the more solemn. *Stilling* was also somewhat of a Somnambulist, and could always recollect what had happened to him, I see a dove flying around me.”

She made a motion with her right hand, as if she wanted to catch the dove, but it was impossible for her. Immediately after this she awoke and soon after the other ten paroxysms occurred, each of which were of short duration, and passed without any particular disclosures, when they were all past she said :

“ Now I am very weak, permit me to rest ;” and then she took no further nourishment that day.



First Journey into Ceres.

On the 9th of December at half past twelve she performed her first journey to Ceres, and in order to do so, required for it the formerly mentioned time of ten minutes, to a second ; during her journey thither she related the following :

“ To-day my guide told me something, which was a great consolation to me and that I shall be permitted to enjoy the sabbath, that I shall not have to endure, any paroxysms, of which I am very glad. Besides the favor will also be granted me, to be allowed to look down upon the earth.”

As soon as she had reached Ceres, she said :

“ My journey thither is always very quick, and my return still more so, but as soon as I have reached such a body, and wander upon it, then my progress is much

slower, else how should I be able to perceive any object whatever?—Now I want yet two minutes to arrive at a gate and in a city; in this region I see no mountains, the whole country around is perfectly level, but well do I discern some towns glistening at a distance, and also some forests, which are not of considerable extent. The town which I now enter, is called *Gilliath*; every thing around me is again much more splendid and beautiful, and I again lack words, to depict every thing, as it here actually is. On the gate, and at the buildings of the city, little towers are erected, which above are oval, and shine with the greatest splendor. The city is long, but the street is again not at all wide; the pavement of the city is of all possible colors, but the stones are so handsomely fitted into each other, that it appears to me as if the whole of them consisted of but one piece; but this is an illusion, because every one of these stones reflects the rays of its color, and the whole mass has so fine an effect, that it cannot be sufficiently seen, and contemplated. That which the houses are covered with, and would be called by us roofs, seem above to be very flat, yet not quite so, being of a concave form, and shining most splendidly. I am again quite unable, even if gifted with millions of tongues, to describe the essence of the least of all these beauties, therefore take it not amiss, if I never speak of any thing else, but heavenly beauties, and do not become tired of them. If any one of you could behold with the quickness of a flash of lightning but one of the objects, that were shown to me, such a person would sink to the earth as if thunderstruck, therefore let no one take umbrage at me, for he would commit a great offence—(not so much against me than against God,) should he censure me on that account or perhaps even decry me as a fanatic. I must repeatedly acknowledge, and I am altogether incapable of expressing how great the Lord God is; for it is impossible to all mankind united, to form the least idea of the greatness of God.”

“I now enter the meeting hall; this too is again pretty empty, not more than four teachers are present; they are actually singing a hymn, of which however I can neither state the melody nor the text, which is also ac-

accompanied by the sound of harps ; having never seen any other musical instrument. Teachers and learners shine in no other light, than that of the sun, except with this difference, that the former again distinguish themselves from the latter by the size and brightness of their crowns. The gracious looks, the harmony and reciprocal love which are visible here, I am utterly incapable to express; I walk about amongst them, in this my simple dress, and yet is every one affectionate and affable towards me only; this I have to regret, that I must so soon take my departure ; and I should wish to be permitted to remain but four days and four nights, (according to our method of computing time,) with the blessed, during which time I should certainly neither feel hunger nor thirst, for with them an hour would appear to me shorter, than with us a minute."

She was then asked, whether she knew none of the teachers present ? after a little pause she said :

"Hartman, the special councillor, is one of the teachers here present the father holds his book of sermons in his hands, the others had been members of other religious denominations. I now quit the meeting hall, and shall be led through a forest, in which I shall meet with birds, created by God, but which did not come over from our world. I require two minutes for my passage through the woods. Now I see the birds, how they sing and whistle so delightful !—their forms are small, and their plumage is yellow and white; they are not at all frightened, for they fly around me and my guide, I now and then want to catch one of them, but they always elude me ; I should wish so much that I could be able to bring but one back with me to the earth, and should certainly cherish it well, but it is impossible. The forest is incomparably beautiful, there being not a tree in it, the trunk of which is crooked, and all stand in order, and are of an immense height; there are many walks in the woods, but they are all very narrow. On the trees I see no fruit, many resemble poplars, yet do not belong to that species of trees, for they are much more splendid and beautiful. Flowers too are here of the most superb kinds, and every colour ; I am sorry, that I cannot name them ; although

my guide tells me their names—I am unable to repeat them.—Now I am permitted to look down upon the earth, if it had not again been pointed out to me, I should once more have overlooked it; it again does not appear larger to me than a whipping-top, such as children play with, and it looks blackish. The Earth is a dark body; with great sadness I already return hence, I should have liked to remain here for a longer space of time; in six months I shall be back. I shall perform five more journeys, every day one, but afterwards two every day, for three days in succession, but afterwards, when I shall visit the other stars, it may be three and four journeys, that I shall daily undertake, and on one day five. My Guide enjoins it upon me, to abstain from all food, that is too strengthening and solid, because the more my body be weakened, the better qualified shall I become.”

During her return he was asked, whether dancing be a sin?—to which she replied :

“ By dancing, says my Guide, no one has yet been saved, but an unaccountable number have thereby been lost; no man dances with a man, nor any woman with a woman. Think only of the sinful temptations, which are thereby excited, how many have by that means lost their innocence and health; remember but, what the apostle Paul in general terms tells you: “Be not like those of the world.” Dancing is, and always will be, more or less a sin;”

As soon as her Guide had taken leave from her, she said to her brother.

“ Now waken me.”

When she had become awake she remained more than half an hour in bed, but afterwards partook of but a little light nourishment and conversed with those around her until about nine o'clock in the evening, at which time she voluntarily retired to bed, and during the night enjoyed an uncommonly tranquil repose.

Second Journey into Ceres.

On the 10th December at half past twelve she performed her second journey into Ceres ; having accomplished about one half thereof, she said :

“Near my Guide an unhappy spirit shows himself, who fain would accompany us, and whose intention it is impossible for me to determine ; he wants to take me by the left hand, but I do not give it to him.”

Immediately after she laid her left hand upon her right, with which she firmly grasped her Guide, and said :

“This uninvited guest had to retreat ; now I require yet five minutes, ere I shall arrive in Ceres. Now I have reached that planet ; I see a number of cities at a distance, I shall to day be led into one only ; ah ! the gate of this city is again much handsomer and magnificent, than all the former. Nothing remain to me, but the most profound adoration and astonishment, I hardly know how to compose myself ; my guide tells me, that these felicities are already very considerable, but that they are much more splendid and delightful in the sun, and in the New Jerusalem. The city, into which I am conducted, is called *Gath*, the pavement in the street and along the building are all alike transparent, and beautiful, of various colors, and shining with the most brilliant hue ; performances like these, no artist on earth would be able to emulate, even if he could spend and improve in his art for a thousand years ; in comparison with them, he would always remain a bungler, and if ever, so much admired by those in our world, the difference would always remain as great as that of heaven from the earth.—As soon as I shall have passed through this superb city and afterwards through the lecturing hall, I shall be led to a stream of the water, whereof I shall be permitted to drink.—Now I approach the lecturing hall, which again is situated without the city ; in the interior thereof I shall have to ascend thirty steps, ere I enter it, each step is of another color, reflecting the rays of that color. Oh ! how

infinitely great is God! ascending the stairs I am met by a glorified spirit of the dead, of female sex,* who leads me by my left hand; she died in her 14th year, has a beautiful crown on her head, and her dress is of so beautiful a whiteness, that it shines; I should not have known her, had my guide not told me, who she was in our world and to what family she belonged, with pleasure would I converse with her, but she gives me no answer, although she can speak with my guide. It is certainly a matter of great moment, that the blessed know each other, from whatever family they may be descended; but the same is also the case in regard to the unhappy and the damned. Now I am introduced into a Hall, my female companion leaves me and seats herself in her place; the blessed that I here meet with, I can hardly look upon, on account of their brightness, as they are almost transparently brilliant, and that which rejoices me particularly, is this: that I see here again six teachers and that the number of the blessed is perceptibly larger, than what it was in the other meeting-halls; to which he replied, that there are here several youths and maidens; who at an age of from twelve to fifteen years died, in some degree of innocence, certainly, but yet not altogether sinless, like other children, of a minor age, and who, although they died penitent and regenerated, still were not yet fit for the Sun, but now are grown up for it, which I shall yet perceive in some of my journeys thither. Now again I hear singing and music, which is too delightful and divine, but the tune and melody I cannot state.

Of the mutual love and harmony, that exist here, I can again not convey the least idea to any one; the teachers have books lying before them, the characters whereof resemble the purest gold, but near the learners I perceive no books. Now I must quit the Hall, and in

* Of her she stated correctly the name and other circumstances of her family, no one would have remembered, that this good girl, who had died some years since, was dead, if she had not made mention of her, for she had long since been forgotten.

doing so I yet cast side-looks, but this will not suffice me. Oh! how happy are the blessed! here nothing occurs, which in the least can mar or interrupt their felicity; I should, if permitted to remain here, neither desire nor ask a higher and greater felicity through all eternity. The country I travel through is quite level, and excels in beauty; if I could relate to you for eight days without interruption all the glorious sights that has been shown to me, I should by far, be unable to describe to you any but the very least part thereof, and yet my Guide tells me all these beauties are in no respect to be compared with the New Jerusalem. The water which is given me to taste from the stream, serves to enable me to bear all the slander, which may be spoken of me by bad and ill-disposed persons, with the greatest composure and tranquility; I should not have improved in regard to my way of thinking as a Christian, if I should repay ill for ill. What has the *Son of God, Jesus Christ, and Redeemer of the World*, not all borne during his ministry in this world—nay to this hour! “He did not threaten, whilst he suffered, but left it all to Him, who judges rightly.” In this I will endeavour to imitate my kind Saviour, with all my might. Oh! how can I, poor worm, ever be compared with the Son of God; if that which is wicked in me, be not exposed in this world, it surely will be in the next!”

Hereupon she again addressed an impressive exhortation to all the audience present, replete with the most powerful admonitions, and concluded the same with these words :

“That which has been shown to me, has besides Paul been shown to none, that yet dwell in flesh; the whole of it has as yet never entered into the mind of man. Oh! how inexpressibly delightful is the state of the blessed in eternity! Oh! Oh!! how greatly do I pity those, who on the day of judgment, when all will be decided, shall be placed to the left and doomed to eternal, eternal damnation; and how many, many millions of the human race, pass their lives so wickedly and securely!

She then became quite still, and conversed with her Guide, but it was observed by all, that she was much troubled in her mind ; after a while she began to speak :

“ Then shall I see in brilliant light,
 “ *What* dark on earth appear’d to me,
 “ Then holy call *that*—wonderful and bright,
 “ *What* here appeared a mystery ;
 “ Then shall my soul God’s wisdom trace,
 “ Through all creation, time and space !”

“ Although in eternity there appears to be an end to time, thousand days, to speak according to the manner of man, seem to a blessed spirit not near so long, as to a person one day here, if even he should have passed the same in peace and contentment ; on the other hand one day appears to an unblessed being much longer than a thousand here, if even he should have to pass the same with hunger, and in pain and sorrow. I beseech you, with all my soul and all my strength, by all means to be mindful of what I have said, for these words are true and sure ; I say not this of my own accord, but that, which my Guide has put into my mouth, is what I announce to you.”

My heart feels quite oppressed and full of anxiety reposing as I lay here on a bed ; for man is composed of spirit, soul and body, and as long as the latter is not separated from the former, they stand in communion with each other, and the one is influenced by the other, for only my spirit wanders here. I see several of the blessed walk about in the Elysian fields.

After a little pause she continued to speak :

“ I see the stream, from which I shall be given to drink, and the bridge over it, lying before me, but yet somewhat at a distance ; over the bridge I shall have to pass. Now a created angel approaches me, by whom the water will be presented.”

Hereupon she opened her right hand, and extended her left, saying :

* From Gellert’s hymn : After a trial of a few short days, &c.

"My Guide on the approach of the angel, has withdrawn to a short distance in the rear, and seized my left hand, but my right has been taken by the created angel; his name is *Zacharias*. Now he hands me the water in a transparently golden cup* Water of this kind I never drank before, it penetrates through my marrow and bones, as well as all my veins and joints, its taste is sweeter, than that of honey. The angel also pours some drops of this water on my head, but before doing so, he said a benediction over it, of which I know but the concluding words, which run thus : May thy faithful Saviour always guide thee in the even path." Now this angel departs from me; his voice was very strong, his person too, is large and powerful, but his face full of love and pleasantness. An angel, that has been created may be touched and taken hold of, but a glorified spirit cannot, for adopted bodies are too refined. Now my return begins."

During the same she was delighted, and having accomplished the same, she said :

"Brother, now waken me, but when awake tell me what I have spoken, for I feel it in my spirit, that I have underwent a change. It has always been a mystery to me, that, when awake, I cannot recollect the least of what has just occurred to me.

As soon as she awoke, she was quite cheerful, but soon after several trances befell her, during some of which she wrote letters, and during others she read in several books, which excited the greatest astonishment of all, who saw and heard the same. When the trances were past, she went to bed and during the night enjoyed a tolerably tranquil rest.

* All persons present saw her swallow as naturally, as if she actually had drank before our eyes.



Third Journey into Ceres.

On the 11th of December, at half past twelve, she performed her third journey into Ceres. During the same she was asked concerning the father of a family, who had been missed, whose fate, as the event subsequently proved, she stated exactly. Another disagreeable travelling companion shewed himself, and being asked, how it happened, that such appeared?—She said :

“During my journey upwards, I pass close by the regions of the unhappy and damned, and the unhappy in the first degree being permitted, to hover about here and there, having seen me frequently wander, and knowing me, (having partially passed through their regions,) as well as I know them, they are of the opinion, that they may obtain through me or my Guide some alleviation, or an earlier liberation, which however is impossible, but as soon as my Guide gives a wink to retire, they must withdraw ; and besides this they are otherwise incapable of injuring me in the least.”

Then she burst into a transport of joy and said :

“Another companion is given to me, I do not know what I shall do for joy ;—water shall again be presented to me to day. Now I have finished my Journey, and I shall immediately arrive at a City Gate ; the City itself is called *Nossphat*. The angel, who accompanies me, is in person larger than my Guide, his raiment more shiningly splendid, and his crown too, larger and more brilliant. He has come down from the New Jerusalem, such an angel is highly regarded by those, that inhabit the stars ; his voice is very strong, resembling thunder, his name is *Gabriel*. The blessed who meet him and are in the lecturing-hall, salute him with these words : “Hail to thee, Angel *Gabriel* !” Every one out of respect for him, rises, the teachers one after another embraced him, as friends embrace each other, that have not seen each other for a great while. Such a reception is not coupled with any malice, envy or grudge ; this is all pure and clear as

the sun ; this angel does not deem himself in the least superior to those, whom he saluted and embraced, amongst the blessed reigns but the purest love ; the angel Gabriel was also once an inhabitant of the earth, amongst the angels there are many, who bear the name of Gabriel. In regard to the beauty of the gate, city and lecturing-hall, I can but say this much—that even the blessed, that are here, are unable to describe the glory and beauty, that prevail here, according to their magnitude ; what can you then expect from me, a poor worm of the earth ! Two angels again approach me, who also were poor despoiled beings upon earth, * and now enjoy such felicity. God is incomprehensible and unsearchable. Let no one believe, that the least object escapes the attention of God, the least worm, and those insects, that are hardly visible to us, are not unknown to him, much less men, for whom *Jesus Christ*, in order to save them, yielded up his life unto death. Oh ! what a love is this, who can conceive and comprehend it ?”

Now she was also asked concerning the *Seer of Prevorst* ; after a short pause she said :

“ My Guide tells me, that on account of her many trials and purifications on earth, she had been removed into the New Jerusalem. The Angel *Gabriel* and my Guide lead me on both sides, altho’ the path is so very narrow. The water, which is now handed to me, tends to render me more fit for that which is higher, and is now shewn to me.”

Every one present plainly observed her swallowing as greedily, as if she had been tormented with the greatest thirst ; thereupon she continued to speak :

“ The angel *Gabriel* has laid his hand on my head, and Blessed me, and then bid me farewell. This visit has hindered me, to describe a little more circumstantially, what has been shewn to me, be content with what I have already stated, for my return is just begin-

* *Two Sisters of Weilheim*, who again would not have been thought of, by any one, had she not mentioned them by name.

ning ; true I am now led through a most beautiful garden, but I am not permitted to tarry therein. The most superb flowers and trees are in it ; I actually see many blessed spirits, wander about therein, but the paths are again very narrow and it is incomprehensible to me, that you on my return, should not scent any of the perfumes of the flowers and trees, which the air wafts upon me.—My Guide tells me something, that strikes me forcibly, that I this day shall have twenty paroxysms more, and that they will terminate only to night, when the clock strikes ten,—pray for me, that God eventually may carry me through my work triumphantly. My Guide dismissed me by way of comfort with the seventh strophe from the hymn :

“Commend thy ways to God, &c.—it runs thus :

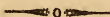
“Arise! arise! bid sorrow be gone,

“And grief, and affliction’s sore train!

“For there is one sitting high on his throne,

“Who, better than you, can drive away pain !

Thereupon she required to be wakened, and when she awoke, she was again all affection and friendliness, but that feeling of anxiety, which had oppressed her, she was unable entirely to suppress.



Occurrences after this Journey.



Having partaken but very little of some light soup, hardly half an hour expired, ere the paroxysms she had predicted occurred, some of which were more, some less violent. Of what she said and did, during their duration, the following can find room.

Whilst under the influence of one of them, she said :

“I hear a voice calling to me : “Take courage my child, fight your contests through, you will be amply rewarded therefor, here, as well as hereafter.”

During another paroxysm she asked for ink, pen and paper, stating that she had to write to one of her absent brothers; this she performed in the presence of many persons, during the night, with her eyes firmly closed, deprived of all light, with the greatest accuracy. Having finished her task, she folded the letter and wrote upon it the direction, so that all the persons present were astonished thereat, and could form no idea how she could possibly perform such a feat; every thing, that might have been instrumental to her, having first been carefully removed."

During one of her last paroxysms she said :

"I actually see so clearly by means of my stomach, as to be able to read."

She then required her brother to hand to Mr. P—— V.—— a hymn, or other book, and to open it at some passage; saying, that she would lay the book upon her stomach and read in it. He took the book, and opened it at the hymns:—"To be a Christian, requires pains," not a word of it being told her. She took the book, pressed it upon her stomach and read the hymn with the greatest readiness, and the most perfect decorum, always turning the book so, as not to deprive her stomach of light. Having finished, she said :

"But now I am truly fatigued, take me to bed."

The other two paroxysms she underwent in bed; as soon as the clock began to strike twelve on the church of this place, all twenty paroxysms, an exact account whereof had been taken, were overcome, and when they were at an end she exclaimed ;

"God be praised, now they are past!"

After this she again appeared quite well, but took no further nourishment whatever, and during the night enjoyed quite a natural, good and sound sleep."

Fourth Journey into Ceres.

On the 12th of December at half past twelve, she performed her fourth journey to Ceres. During her journey thither, she received a secret commission ; but soon after said:

“My guide has not granted the request I preferred to him.—An uninvited individual again wanted to accompany us ; but he was suddenly dismissed by my guide.—Molest me as little as possible to-day with questions, I have to-day to converse with my guide, for my journey this day becomes very important. I shall enter to-day a city and a lecturing hall, ascend a high mountain, and on my return arrive at a sheet of water.”

“Now I have reached Ceres—a blessed spirit again joins us as a fellow companion, who has come to meet me from the purest joy. My guide tells me, that he has ascertained from those blessed spirits, already alluded to, that I was to make a journey thither this day. *Henry Herrman* is here, who in his youth died with the consumption ; my guide is distinguished from *Herrman* by the brilliancy, and a large size of his crown for according to the degrees, the blessed have taken, the brightness of their appearance is regulated. *Herrman* now enjoys the highest felicity, although in our world he appeared to be overlooked, being minded by no person, on account of his low birth and poverty, yet he is now so blessed an angel of God ! He is full of love and affability, and although he speaks with my guide, he does not speak to me.”

She was then asked, whether he walked at her right or left hand ? to which she replied :

“In the regions of felicity, honors are not regarded ; yet is this so to be understood, that if servants of God shew themselves and other blessed spirits of lower degree are visited by inhabitants from the New Jerusalem, a great respect is shown to them, but not so, as in the least to impair those honors that alone are due to God.—Now I arrive at the gate of the city ; that which I enter

to day is called *Dann* ; thence I look into the *Sun*. It appears to me very large ; from hence no clouds, nor mists are visible any more, the sky too has no longer a blue appearance, but is as clear as crystal, and the sun seems infinitely larger and more brilliant, than what he appears to us on earth, and yet we are not well able thence to look at him. *Herrman* rejoices greatly he is also permitted to accompany me ; we have not quite passed through the city.—Now I am led into the lecturing hall, which again is more splendid than the former ones were.”

Then she was asked whether besides *Herrman* she knew no other person ? to which she answered :

“ No, he too would have remained unknown to me, if my guide had not mentioned his name and circumstances ; although the blessed have human forms, they are quite changed by the brightness, that envelopes them, and no longer recognizable, as I have stated already. Between that which is permanent, and that which is transient, the difference is immensely great.—In this hall there are again six teachers, they have books before them, from which they give lessons ; the books are in quarto form and their very covers are shining. I behold a column, resembling a tree ; angels again are incapable to express the splendor, which here exists. I can say nothing more than this : every thing is divine and heavenly, for every comparison is too defective ; even my guide cannot suggest to me any words, whereby to render myself sufficiently intelligible.—Does this not strike you as wonderful and strange ? here I lay on my bed and speak of heavenly things ; and in the same dress and form, in which I lay here, I also wonder there ; but only my spirit is there, my soul remains in its mortal tenement.—Oh ! if I but could remain here !—Of the lessons, to which I listened, I cannot communicate a word ; it appears to me, as if every one was spoken in the German language, and all those that are here present understand, and comprehend every word, whatever portion of the earth they may have come from. My guide tells me, that I can say nothing of this, it being most wisely withheld from me, because my fellow inhabitants of the earth

would neither be able to conceive nor comprehend such instructions. Now I have to quit the hall, and in about two minutes I shall be at the foot of the mountain, which I shall be permitted to visit. I shall have to ascend three hundred and fifty steps, ere I shall reach the summit, and to do so, I require five minutes, the steps being of easy ascent and not very high. The mountain bears the name of *Nego*, its form is admirable; around it stand the most beautiful flowers and trees, some of which bear fruits, part of which are of a red, and others of a white color, I should fain wish to be permitted to taste but a few of them. The trees and flowers exhale a delightful fragrance; around the mountain run many roads, but they are narrow. With pain I proceed, as I perceive two persons, who make a deep impression on my spirit; they have mocked and derided me, I can however remain comforted and unmoved thereby, for God is the judge of my course.—Now I am on the summit,—level of the mountain, which is very extensive, and upon it stands a large edifice, of such beauty and size, as I never beheld any before, it has several gates and entrances, and is inhabited by blessed spirits, the number of which however is very small.”

Her brother then wanted to address one or more questions to her, but she replied:

“Do not now molest me with questions, I now want to recreate myself by viewing the beauty of the mountain and edifice, where nothing remains to me, but the most profound adoration and admiration; I hear from within the sounds of the most delightful music and singing, but I am not in the hall, where this passes; the interior thereof is replete with brightness. I regret not to be permitted to pass through the whole of it, and although I have asked my guide to grant me leave to do so, he tells me, that he deems me not capable, to hear the whole. I wish to be permitted eternally to stay here, but for this I am also pronounced as immature.”

Having uttered a deep sigh, she continued thus:

“I have already to return the level; I cannot sufficiently describe this mountain; the soil is green, as if covered with a short grass, which glistens; the steps are

of various colours, and each do shine.—I have reached the lower grounds, and I am led to a river. Now *Herrman* leaves me again, with the same love and affability, with which he had received me; he sends me word by my guide; “Not to neglect, as long as I may have to wander in this world, my attention or prayers, but in regard thereto constantly to increase in zeal; to practice love towards all men, as much as possible, to shun pride and haughtiness like the plague; to cherish more than any thing else, the Holy Bible, especially the keeping of the commandments; likewise never to forsake the footsteps of the great Redeemer of the world, and to give free access to the inspirations of the holy spirit? then shall I be qualified for such a state of felicity, as he enjoys, which for innumerable worlds and worldly treasures, he would never exchange.” Ah! with what pleasant, innocent and friendly looks, he takes leave from my guide and me.—Now I have arrived at the river, it is called *Sideron*; its water is as clear as crystal, and its current hardly perceptible; no water on earth can be compared thereto. The bridge, that extends over this river is more than beautiful, the stones, of which it is constructed, glisten like diamonds.—But how can it be possible, that mankind can be unmindful of such glory. I am becoming tired of mankind, because I always speak of heavenly things, and they want to hear and learn but terrestrial arguments from me; to be sure a number of them will hereafter follow, and more would be given, and have a good effect, but many will not attend to what I state, or not perseveringly attend to it, and many on account of their unbelief, are unworthy of the aid, which has been recommended.”

“Now I commence my return, but do not molest me during the same with any question; but tell me when I shall be awake, what I have all said this time.—Some paroxysms will certainly yet befall me this evening, but what I shall state during the same, take no account of, nor make it public, it is absolutely not advisable, although I shall say the clearest truths.”

Having finished her journey, she said to her brother, that he should waken her, and having returned to a state of wakefulness, she was full of love and friendliness.

Fifth Journey into Ceres.

On the 13th of December she performed her fifth journey to Ceres at the usual time. On her journey thither, a spirit, yet entertaining hopes, again showed himself, but she made motions with her hand, signifying that he should withdraw, and again conversed with her guide. Having arrived at the spot of her destination, she said :

“ Now I am up. Just now a ray falls from the sun upon Ceres, but here he bears another name,* my path leads this time through a very large garden, ere I arrive in the city ; it is surrounded by a wall, and has several gates ; and it also contains the most beautiful trees and flowers.

Now she was asked, whether she could draw no resemblance between the flowers there and those on earth? to which she replied :

“ Yes, I see for instance pinks, roses, &c., but they differ widely from those on earth, in regard to their formation, beauty of the exceedingly delightful odor, which they spread around them. In the garden a great many blessed spirits are actually wandering about, who are partly those who died, and partly created angels, all shining with a light not inferior to that of the sun. In all the stars, which are the abodes of felicity, created angels are to be met with, only more in some, and in others less. The created angels appear to me somewhat more perfect, in regard to their brightness, and firmer in regard to their bodies, but they move as briskly, as the spirits of the glorified dead. Now I hear the sounds of music, again excelling that formerly heard by me. I shall certainly strive with all my might, likewise one day to attain to such a state of felicity ; the higher I am ed, the more eager shall I become for it.—I have beheld

* But she has never stated it, and it is a matter of regret, that it has been neglected to ask her concerning it.

from the stars, formerly visited by me, the sun also, but did not know, what a body constantly increasing in size, and brightness it was ; for the nearer I approach him, the clearer and more brilliant he appears to me."

My guide tells me repeatedly, that in the state of blessedness, there exists absolutely no respect of person ; descent, standing and office having here no weight whatever, but every one being judged according to the degree of fidelity, and the deeds done by him in the body. Here an individual, who by the world, that is by men, had been entirely overlooked, may sit down at the side of a potentate or prince, whose soul departed from his body in faith ; for the justice, equity and impartiality of God can neither be conceived nor comprehended. Every person however upright he may be deemed to be, is, and remains but human in his resolution ; doing either too much or too little, which however will on his arrival in eternity not be charged to his account, provided he but always remained faithful, incapable as he was, to arrive at more than but a trifling knowledge.—Now I have to quit the garden ; it is called, according to our language ; *the garden of peace and harmony.*"

She was then asked, what is meant by the Bible expression, of being in Abraham's lap? to which she answered :

"That state of felicity enjoyed by Abraham. My explanation just now given, can thus be justified. Abraham in his time was a prince ; but Lazarus, one of the poorest on earth, yet did he come to the same state of bliss, enjoyed by Abraham. By this I believe to have sufficiently proven, that there is an end to respect of person in eternity. The road on which I approach the city, is very beautiful, and of various colors ; the city which I enter, is called "Ragel."

After a short silence she resumed :

"Tell my mother if she should survive me, by no means to deplore my departure, for I long but too ardently to be removed to a state of blessedness. If I but could remember, when awake, what is shown to me when in a state of Somnambulism ; it would be entirely impossible for me to remain longer in our sinful world."

The beauty of the city, and of the lecturing hall, she

stated again as excelling that of those she had previously described, but without mentioning particulars. Hereupon she again addressed the audience by an impressive discourse, on the delights of felicity; amongst the rest, she also said:

“Let no one believe, that my disclosures are fancies or the offspring of an overwrought imagination; the glory that has been shown to me, has never yet been seen, nor heard by, nor has it ever entered the heart of mortal man. —As little as I am capable to give any description of the state of blessedness, according to its magnitude, as little am I enabled to describe the inexpressible torments of the damned, in the third degree of the unhappy. If it were but in my power, to impress this deeply on the mind of every individual, it should give me the greatest pleasure. I can do no more, than urge it upon every one, to become sincerely and truly penitent and converted! Ah! if but every person would turn to Jesus Christ the Saviour of the world in true faith! —(have now I a task which to learn, my guide has particularly enjoined upon me, arrived so far,) that I shall pray with all my heart for my enemies and persecutors; every offence committed against me, I cordially forgive; whether they believe my statements or not, is indifferent to me. Who am I in comparrison with the Son of God, who lived and taught in our world, and met with so much opposition; being, as I have once already said, so poor a worm, why should I not be able to bear every affliction!”

She was then asked, whether in this hall, she knew no person? to which she replied:

“Only when my guide points one out to me, for otherwise I am unable to recognise any person, for the brightness, that surrounds the blessed, renders it impossible to recognise them; but there are glorified spirits here of all nations and religious denominations. —Now there is one pointed out to me by my guide, known from his writings, namely: *Gellert*. I have used the expression; this is “terribly beautiful;” this I am no longer to use, but shall say in future: this is delightful or heavenly.”

Being asked, whether the blessed have also books lying before them? she replied:

"Yes certainly, some look as if they were bound, and others like scrolls, I hope hereafter to be permitted to look into them, then shall I tell, whether they are printed or written, for I have to behave myself with discretion. Now to quit the hall, and my return from home is beginning, but do not during the same molest me with any further questions, wishing solely to converse with my guide."

When he had left her, she was asked with what words he had taken leave? to which she answered:

"I can only give you the conclusion; he dismissed me with the last verse of the hymn, No. 393." Awake my soul!

"Nay, watch and fight, and pray!

"God sees thy struggles, and one day

"Will richly thee reward.

"Remain thou faithful, firm in heart!

"Think oft' of death—of judgment think—

"And of the crown, that vict'ry brings!—

Having finished this speech, she desired to be wakened, but at the same time predicted, that after this sleep she would have to encounter several more paroxysms. When she awoke, she was affectionate and friendly, and again requested, as she always had done before, to be informed of what she had said.

Half an hour after this she had several violent paroxysms. During some of them she spoke, but very little, which however here can find no room.



Sixth Journey into Ceres.

On the 14th of December she performed her sixth journey into Ceres. When she had already commenced the same, she was asked, whether questions might be put to her, whilst on her journey thither? to which she replied:

“ Yes, only do not ask too many, as they disturb me too much, in that which is essential.”

Early in the morning of this day, a very disconsolate mother from a place in the neighborhood called *Vissingen* on the Teek arrived here. A daughter, aged fifteen, had been brought home to her dead, in the month of May of the present year, from the forest, called *Teekberg*, to which she had went for the purpose of collecting some dry wood. This gave rise to a variety of thoughts, in the minds of her distressed parents; whether their daughter had been killed by a fall, on the very steep mountain, or by a stone thrown by another person, or by a stone rolled into her path in the forest? Being asked about it, she gave the following answer :

“ Of all these suppositions, not one is correct; she died by a blow on the breast, which threw her backwards, by which fall she certainly received several wounds on the head, but which were not mortal, nor would they have proved fatal; the same would have happened to her, if she had stayed at home, for the thread of her life was run to an end. Now I will ask my guide, where she resides? He told me, that she is in the Sun, enjoying great felicity; her parents are by all means to take comfort, God had ordained that she should die, and they are now to draw a moral from it regarding their own salvation.”

The mother whose afflictions were now past, then acknowledged, what before she had not avowed: that the body of her daughter had first been examined by surgeons, and then by physicians, and that all had declared, that the wounds received by her on the head, had not occasioned her death, but that she had been hit by a blow, the nature of which they however had not been able to tell. Quite enlivened and consoled the good woman then returned to her home with the words: God at my earnest prayer had already given me a hint, now I have received full confirmation.”

“ At the particular request of another, also very disconsolate couple, from *Oberlenningen*, in the *Oberamt Kirchheim*, whose son whilst an apprentice to the trade of a weaver had hung himself in the work-shop,, ques-

tions were put to her : what had induced this young man to commit such an act ; and what had been his fate ? Having consulted her Guide, she answered :

“ My guide tells me, the parents were not altogether blameless, having compelled him to learn the occupation of a weaver, for which he had no disposition whatever.— That although he had at first shown no remissness in his application, he had wanted all inclination for this trade, and that this had produced a powerful effect on his mind. At a time, when every person would enjoy themselves in the open air, he was generally shut up in his shop, and saw nobody to cheer him up. Thus anxiety and melancholy befell him, which he could not resist, and finally becoming a prey to imbecility of mind, induced him to commit suicide, which to be sure he ought not to have done. The taking away the life of another, as well as our own, is forbidden in the fifth commandment, which says : “Thou shalt not kill.” At first he did certainly not fare very well, but now he is in the Moon. Perhaps on some future day, I may be permitted to say more on the subject.”

More questions were about being put to her, but she would not listen to them, referring those that desired to ask them to a future period, saying :

My journey will soon be completed. Some spirit again sought to accompany us, but had to be turned off. There is also another one present, who did not come from the best of motives ; but who returns with a mind altered for the better. Now I have arrived in Ceres ; I see before me a mountain, which is admirably beautiful, and above me the Sun.”

“ Then she uttered a deep sigh, exclaiming :

“ O God ! how inconceivably great art Thou !—To-day I shall be permitted to ascend this mountain !

She then warned every one again against sin, in the most impressive manner, and concluded with the words :

“ Except a man be born again, he cannot see the kingdom of God.”

“ Now I am at the foot of the mountain. In the blessed eternities seeing a mountain close before us causes no anxiety, for the bright light that issues therefrom, is a great

help ; this mountain is called *Joel* and is again handsomer, than those, that were heretofore shown to me. Whilst I ascend the mountain, I am met by a created angel : they change not their forms, never become older, but always retain their youthful appearance ; the name of this angel is *Jacob*. The crowns, worn by the blessed, cannot be heavy, although composed of the purest gold and adorned with jewels."

"I now approach the summit, which is surrounded by the most shining wall ; at its entrance there is a gate, that opens, and having passed through, shuts again, of itself ; this gate is admirably fair. The building, at which I arrive and into which I am conducted is of immense length, breadth and size, being six stories high, each story of proportionable height ; here it is visible, how great an architect God is ! Even to go round this building, would as men usually walk, require a considerable length of time. The mountain, wall and building abound in magnificence, I am at a loss, to what point first to direct my looks ; to a mortal eye it would be impossible to bear the brilliancy of but one of the minerals, with which the wall and the building are garnished much less that of the whole united. My prayer, to be permitted to stay, was absolutely refused me. It is at present incomprehensible to me, how it can be more delightful in the Sun and in the New Jerusalem, than here.—I am now conducted into the building and have to mount twenty steps, ere I shall enter the lecturing—or meeting-hall.—The beauty of the Hall, the music and singing which there I hear, excite my astonishment and I have no words, to give you a description thereof."

"I do not know the cause of the great joy, which at once arises amongst the blessed present, I must ask my guide. My guide tells me : that the news has arrived that a very great sinner in our world has become converted, who no longer relapses ; a dream having awakened him, in which the third degree of the damned was shown to him, which would not have happened had it not been foreseen, that he thereby would be actually awakened and saved. That God has many, nay innumerable means, to save mankind, but only that it is to be

lamented and regretted, that they are so unmindful of them.—Remember here the parable of the lost sheep and piece of silver.”

“The four divisions of this building are inhabited by the blessed, when the lectures are over. The lecturing-hall is by no means filled ; although a considerable number of the blessed are present therein, it could contain a great many more ; and I also cannot name any one of them, that is here.

But I can tell you, how it is in regard to the increase of felicity ; for, if for instance a person is removed from the first degree of the unhappy into the moon ; he is not immediately put to the place, whence he is again removed to another Star, for such a person has then again to pass through several gradations, ere he can proceed further, promotion in eternity being not a very easy matter. But if a person is at once removed from the earth into the moon or another star, he is considerably better off ; for no one can believe, the virtue attached to *faith, repentance and conversion* in our world in preference to the slow gradation in the next. Whilst I shew my great delight with the blessed, my guide tells me : that it is impossible for him, to make me comprehend, how much the *Trinity*, and again *every individual, that is blessed* are concerned : *that each human being, without exception be saved whoever he may have been in our world ;* it being impossible, that self-love or ambition can enter here, in as much as none of the blessed would ever be the loser in point of the degree and increase of their felicity.”

“The roads which wind around the mountain, are many, but the whole of them are again very narrow, and the summit-level of the mountain is very broad ; the environs of the building appear to form a garden, and are very pleasant. I would have much more to tell you, but have just now to quit the hall, the building and the mountain. To-morrow I shall perform two journeys into Ceres, and one in this world to one of my brothers. In regard to the latter visit I request my father particularly, to note down every thing which happens, with ac-

curacy, and then make enquiry, whether he had felt no anticipation or made no observations."

She then became still, and having completed her journey, said :

" My guide has dismissed me with the last verse of the hymn No. 290,—“ Soar up to God on high &c.” which reads thus :

“ Be still my heart, and waver not in faith,
 “ Let neither joy nor grief deprive thee of the crown
 “ Praise be to Him, who conquer'd death,
 “ And to His holy name renown!

“ Thus may my song forever rise,
 “ To Him, that ruleth high above,
 “ In endless realms and boundless skies,
 “ Who help us will, and grant his love! Amen.”*

When she awoke, she was very cheerful, but soon after had again several violent paroxysms, in which she did not speak. At her request several books, with which at the time she was entirely unacquainted, were laid upon her, from which she read quite intelligibly and with great grace, likewise a watch, the hands of which had purposely been set wrong; but she stated correctly both the hour and the minute. The paroxysms past, she complained of great langour, did not again leave her bed and also partook of but very little nourishment.

Seventh Journey into Ceres.

On the 15th of December at half past twelve, she performed her seventh journey into Ceres. At the very

* Here it must be remarked, that the Somnambulist had never learned by heart, either this or the hymn quoted during the last journey, nor those that will yet follow, and yet she did, whilst asleep, also always state the right number of the hymn.

outset she complained of the presence of six unworthy beings.

I have, she continued to deplore this *particularly*, because they have an effect on my mind. I have however now advanced so far, that I can pray for them. God judges between me and them, nay the very stones that encircle you and me, shall yet hereafter bear witness, that I have spoken the purest truth. Every word that my guide tells me, is faithfully stated by me ; all I have said, in respect to both the situation of the unhappy and the damned, as well as that of the blessed, is more than true; although I do not even possess the ability sufficiently to describe what either the one or the other are in reality being far too deficient in words to do so.

"I have now reached Ceres ; but my passage was very difficult, and I feel afraid. In two minutes I shall be led into a City ; in the country, through which I actually travel, are cities, mountains, vallies, forests, gardens and water, all exceedingly pleasant and beautiful. A landscape on earth, be it ever so delightful, cannot be put in the most remote comparison with this ; the difference is as great as the distance of Ceres from the Earth, I now approach the city ; the gate is more than admirably beautiful, the town has a name, signifying in our language, "*City of Peace*," its length is that of an eighth of a German mile, the street, which passes through it, is quite narrow, each row of buildings appears to be but one block, yet it is not so ; this town again seems to me somewhat handsomer than the former."

She now again extolled the blessedness of felicity, and on the other hand painted the torments of the damned as most horrible. Then she said :

"I heare the sounds of music and singing at a distance. Now I have passed through the city, the gate which leads out of it, is as beautiful as the one, through which I was introduced. A meeting-hall I shall not enter to-day, but a garden, where I shall find all the blessed, that are here. Now I am conducted into the garden, the gate which leads into it, is again more than beautiful ; in this garden are the most superb trees and a vast variety of flowers. The delightful scent which issues from them, is truly divine ;

and there are many, but narrow paths here, crowded with holy angels, walking about. The cheerfulness and delight, observable in the forms of the blessed, the uniformity of their shining raiment and crowns, cannot be described; but I remark, that the pearls in these crowns are not all uniformly alike. I have asked my guide what is the reason of this; to which he gave me this answer: that each virtue, practised by men, has its appropriate pearl; one crown being deficient in this, another in that; yet notwithstanding they are all equally blessed, their sins having been forgiven them through the death of Jesus. The most splendid crown of a king on earth, and the most magnificent diadem of a princess are dull when compared with the crowns of the blessed; every thing here being of quite a different character. Now my return begins. The outlet from the garden is adorned with a gate as fair and beautiful as the inlet; the beautiful green sward at the outside of the garden, I again cannot praise sufficiently."

She then conversed with her guide. Before she asked to be wakened, she said:

"My guide has again dismissed me with a verse, namely the tenth, from the hymn No. 396,—"*Oft sighs my heart, how hard it is, a Christian's life to lead &c.*"

It runs thus:

- "Be strong, be manly still,
- "And see thyself in mind,
- "Stretched on an humble bier—
- "(The *certain* lot of *all* mankind!)
- "With *these* few years of worldly strife,
- "Compare the joys of *endless* life!
- "The *jewels* of thy faith,
- "New courage shall impart,
- "And powers of a future world:
- "Re-animate thy heart!"

When she awoke she was somewhat disheartened, and soon after had a paroxysm. During two attacks which followed, she suffered more than one hundred palpitations of the heart, which caused every one to believe, that

she would not be able to overcome them. She ascribed much of the blame to the unworthy amongst the visitors, that had been present.



Eighth Journey into Ceres.

On the same day (the 15th of December) at half past one o'clock in the afternoon, she performed her eighth journey into Ceres. The moment her guide appeared, she was most cheerful and expressed herself on that head as follows :

Now no wicked intruders are present. I now come nearer to Ceres ; in this journey I shall again ascend a mountain, * but before I shall arrive at the mountain, I have to pass through a small grove. This is more than pleasant, abounding with beautiful flowers and small birds, whose song is delightful. The mountain is called *Golgatha*, its circumference is about ten German miles, and is surrounded by gardens ; the mountain does not appear to me much smaller from above, than from below, and I have to ascend 420 steps, to reach its summit. I see Angels wandering about below at the foot of the mountain, who do not appear to me to walk, but to fly. Below the mountain is surrounded by a wall, for which reason I now enter through a gate and only here the stairs begin. I have ascended the second flight of steps, and am joined by an angel ; my guide has went around me seizing my left hand, but the angel my right. He is a created angel, called *Mieha*. My progress now is quite easy, and I hardly know what to do for joy and delight, I see already the gate, that leads to the summit-level of the mountain, closing again of itself. I have heretofore seen so much glory, but this excels all the rest."

"On the mountain stands a building, covering nearly

* Pointing to it with her finger.

its whole surface ; a man would nearly require fifteen hours to go around it, but the blessed spirits here present do so in a few moments.

The clearness and beauty, which here are visible, surpass all imagination. In the same manner, as I am now conducted and accompanied by two angels, persons, that die happy are taken away by two angels. Here there are no angels, but such as were here from the beginning ; I could shed floods of tears of joy, for here every thing glistens again with splendor and brightness. Now I see also angels fly. O what glory ! Let me beseech ye, to turn with all your hearts and souls to the Lord, your God and become converted ! Whatever I may say and speak, it amounts to nothing, in comparison with the reality here ; all my talk convey but a faint image thereof. The pavement around the building consists of stones of various kinds and colors. I am unable to describe even these colours whose beauty is so much increased by the rays of the sun, as they shine thereon."

"My guide has received permission from the angel *Micha*, to conduct me into the interior of the building—but into the hall I dare only cast a glance of the eye, as I would not yet be able to bear its splendor. None but angels created from eternity are here, their crowns are all perfectly alike, and adorned with precious stones. No teachers are present, these angels equal each other in knowledge, and instruct each other, and rejoice together ; the music and singing, which I hear, again surpass all imagination. These angels wander about in numbers in the abodes of felicity. Nay the very wish, to be here or there says my guide, transport them to the desired spot.—Now I enter the gate through which I was introduced, there the angel *Micha*, is going to give me a drink of water : * the benediction was said over me by the angel *Micha* before I drank, and after ; the water serves to strengthen me, and promote my progress. Now the angel *Micha* has left me, and my return commences."

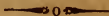
* It was believed by every one present, that she was actually drinking.

It was observed, that she conversed with her guide; when he had left her, she said:

"My guide in conclusion has left the following, namely, from the hymn No. 436." "On God, and not my own advice, will I my fortune build &c." the second verse which reads thus:

"He saw from all eternity,
 "What good for me would be,
 "And fix'd the time whilst I should live,
 "My joys and hopes, and grief.—
 "Why doeth thou trembled then, my heart?
 "With faith *like this*, can any pain
 "A pang to thee impart?"

She then requested to be wakened, and when awake, was full of affection and friendliness.



Occurrences after this Journey.



At the expiration of an hour she relapsed into a slumber, in which she again was joined by her guide. She then made a journey with him to *Chur*, in the *Canton Graubunden* in *Switzerland*, where a brother of hers resides.

She stated the situation of the town quite correctly, described the building and the room, in which she had found her brother, and even described the occupation, he was just then engaged in, saying: „He actually makes a pen, true I touch him, but cannot make him sensible of it, being with him but in spirit, my guide and I stand behind him, but he cannot see us; his appearance indicates a good state of health. *In Chur* it actually wants a quarter of four on the town clock; now I return, in two minutes I shall again be with you, on account of the dense atmosphere of the earth I cannot travel so fast, as in ascending.”

The two minutes being past, she said:

"Now my guide returns with the words:

"Adieu! to-morrow we shall see, and speak to each other again."

This journey she had already predicted the day before, with the addition, that it would be of but short duration.

From this sleep she awoke of her own accord, and soon appeared refreshed.



Ninth Journey into Ceres.



The 16th of December at half past eleven o'clock in the forenoon she performed her ninth journey to Ceres. During her progress thither, she answered some secret questions and besides conversed with her guide.

Her form changed visibly, bearing an uncommon expression of love and cheerfulness. Soon after she began to speak as follows:

"To day I am conducted into a garden, surrounded by a shining wall; in eternity walls serve as no protection, but merely as an ornament. Thence I shall arrive at a city, and on this day two weeks in the sun, where I shall visit the realms of the children. — I shall hereafter have some dreams, in which now and then something will re-occur to me of what was shown to me in my state of somnambulism, in order that at least something may remain to me."

"Just now I arrive at the garden, laid out in a pleasing circular form; my guide tells me, a person would require four and twenty hours, to pass around it. The blessed call it, according to our language *the garden of joy*. The garden is crowded with blessed spirits, some of which are created angels, and others glorified human beings; a created angel actually approaches me, his name is *Jacob*. The beauty of the garden I cannot sufficiently depict to you; the trees stand in such fine ranges, and the many various sorts of flowers are so beautiful, and their perfume so refreshing, that I find it impos-

sible to convey to you an idea thereof; the trees and flowers sparkle with beauty, but the walls in the garden are again quite narrow. The affectionate and friendly air, with which angels meet each other, I am again unable to describe: here it may with truth be said, their faces are the indices of integrity, for here, there exists no hypocrisy. True the created angels have also human forms, but how great is the clearness with which they shine! Now I have to leave the garden and arrive in a city, where I mostly meet with created angels; in regard to beauty and perfection, they excel those, who before were human, and are here only according to the spirit and the soul. The created angels wear admirably beautiful pearls in their crowns. Now I approach the city gate.—How unfathomable and past finding out is God! into the depths of the deity no angel can penetrate, much less, a poor worm. The name of this city is *Phioel*, again surpassing all the former in beauty, and I see a great many angels wander about. The angel *Jacob* comes to-morrow to my consecration, he can speak with me, his voice is very strong. I must say, that the glory which is shewn to me, as it were, renders me weak because I can hardly bear the same; for this reason, water is also handed to me by the angel *Jacob*, to strengthen me.* You see me make several motions, yet if all my limbs were separated from my body, I should not even stir, nor in the least feel it, the situation of a *Somnambulist* is somewhat singular and peculiar, inexplicable to myself, and my guide, whom I have already asked several times about it, gives me no disclosures thereon, but dismisses me with the words: “this you need not know at present, when you once are here in spirit and soul, you will be able to explain it to yourself.” I would have so much to tell you of the beauty of the city, but I cannot command a word to do it; for let me say whatever I may, my expressions are always too weak.”

After a short pause she again resumed, as follows:

* Every peeson present believed she was actually drinking.

“ I again receive an injunction from my guide to lay something to the hearts of you, inhabitants of the earth ; he tells me : although the words, which I put into your mouths, with several of you evaporated as quickly as drops of rain ; yet there are some present, with whom they produce fruit, and on some occasions remain not unimproved. Tell them the following : that *disaffection* towards our *fellow-men* is a very great sin whereby an unaccountable number of men have lost their salvation ; he that enters the other world with an unreconciled heart, can never be saved, for in eternity mutual love in fact renders felicity agreeable ; for God and man’s fellow-creature stand alongside of each other ; but by this it is not meant, that, if one, who is quite impenitent, does not forgive another, who sincerely seeks and desires a reconciliation, will injure the latter ; ’tis sufficient that he is excused by God. At the same time I am to remind every one, most impressively, not to approach the Lord’s supper, with an unreconciled spirit and heart ; for otherwise they will load a heavy judgment on themselves. — *To tell lies concerning our fellow men, to rob them of their good name and honour, is an abominable sin. To be uncharitable and hard hearted against our fellow-creatures* is a great and heavy offence, but he that practises charity ought not to let his left hand know, what the right does ; this is the doctrine of the Saviour, otherwise he has his reward. Particularly *do not despise your poorest fellow-men, and do not deem yourselves better and above them* ; the good you do your fellow-men, must be done from the purest love to God, and your fellow-creatures, for God only regards the heart in all our actions ; men we may deceive and impose upon, but to do so to God, is impossible, *To exhibit haughtiness and superciliousness* against our fellow-men, *by word and deed*, is an abomination in the eyes of God. I have here again at the particular instance of my guide, been obliged to allude to several capital sins ; if I should enter into a detail, I should never be done. For my guide says, in how many ways man commits sin is innumerable ; the very persons, that do not believe themselves conscious, deceive themselves unspeakably, let every one watch his own heart,

then will they soon become aware what a chaos of sin is concealed therein. I am to implore every one, to turn to the Lord, in truth, and alter their mind according to the word and will of God, and be born again; That salvation is a matter so inexpressibly important, that if I had millions of millions of tongues, I should not be able to express what felicity is, and if mankind would believe it, they would repent in sackcloth and ashes."

It is a great folly, when spouses mourn for their spouses, children for their parents, parents for their children, provided they but die happy; although at the particular instance of my guide I have to declare, that an immense deal is required to gain salvation. In regard to nothing do men commit a greater error, than in their judgments of persons deceased; many a one is by them raised to the sky, who is amongst the unhappy, if not the damned, whilst another is considered as damned, but who is in the empire of the blessed. My guide tells me, that the equity of God is, as I have so often stated, inscrutable, that no one receives too much, and another too little. He that is damned, cannot be too deeply lamented. During my journeys into Ceres, I pass every time close by the abodes of the unblessed."

After a short silence she recommenced, saying:

"I have asked my guide, how it happens, that so many persons dying on earth, every day, I meet with none on my journeys up and down? to which he has replied: These go by different roads, that I should only be disturbed, and that he can take no other road with me, than the one appointed, because the greatest order and punctuality reign in a state of bliss. The angel *Jacob* now leaves me, before he took leave, he laid his hand upon my head. Now however begins my return, during which molest me not with questions, for I want to converse with my guide.

During her return she said the following:

"There appears one again from the abodes of the unhappy, whom I know, I pity him much, but neither my guide, nor I can render him the least assistance. My guide tells me, that I am to tell freely and without hesitation, that persons deceased, whoever they may have been in the world, and if they now should even be servants of

God, can with God contribute not the least, neither to their salvation, nor damnation; for that which they are, they have become from pure grace, for the sake of Jesus Christ. *That he, that wantonly and frivolously transgresses against the commandments and laws prescribed by God, does not turn to the Son of God, as the sole and true mediator and intercessor with God, and does not lend a willing ear to the inspirations of the Holy Spirit, is lost beyond redemption.* My guide still adds, that God could not have done more for mankind, than he actually has done, (this was before not near so well known to me) and although the love of God for the human race, through the death of his Son does display itself in the highest degree, he still remains a just God in despite of his grace being despised; for God will not suffer men to prescribe laws to him, according to the terms whereof these sinners will accept of his grace."

Then she exclaimed in a tone of commiseration:

"Why will men not discern, how wretched, poor, blind and naked they are! Now my Guide leaves me."

Immediately after this she was asked:—What her guide, being always in the habit of leaving her some comfort, had said this time?—to which she replied:

"That I shall retire more and more from the world, and being entirely ignorant, when awake, of previous events, he has dismissed me with the 6th verse from the hymn No. 436, "On God and not my own advice &c." which reads thus:

"What are the pleasures of this life,

"A span of time of worldly strife—

"How soon are they not past

"And in oblivion cast?

"Hope in the Lord! His aid is nigh,

"Ye just and good, that do His will,

"May always on His help rely!

"This afternoon precisely at two o'clock I shall perform my tenth journey into Ceres. Brother now waken me."

When she awoke she was affectionate and friendly, which was always a cause of joy to those by whom she was surrounded.

Tenth Journey into Ceres.

On the same day, (the 16th of December) at precisely two o'clock in the afternoon, she performed her tenth journey into Ceres. During her journey thither an unblest spirit again offered to accompany her, but he was immediately turned off; at the same time she exhibited her joy, in anticipation of the journey to be performed on Christmas and during the remainder discoursed with her guide. Arrived in Ceres, she said :

I am this time neither conducted into a garden, nor into a City, the landscape, wherein I now find myself has the appearance of a fine champagne country, in which angels, created from eternity are wandering about; they walk by pairs. The contentment, that exists amongst them, I cannot extol sufficiently and how delightfully warm the atmosphere on Ceres is, I cannot at all express. unable to compare it with any degree of heat on earth; the air is perfumed with the sweetest scent, although I here do neither perceive trees nor flowers, but an abundance of roads, which all however are again quite narrow; I can say no more, than that every thing is divine and heavenly.

Of this country she gave no name, nor was she questioned concerning it; immediately after she said :

“Directed by my guide, I have again to give you admonitions : in regard to the *love*, which we ought to bear to our *fellow men*, and *refrain by all means from despising any one*, especially on account of his religious opinions, because he, who does so, commits a great sin. In the stars, which I visited, I have met with blessed spirits from all nations and religious denominations. As it respects christian sects, I must acknowledge, that there are more Catholics there, than of any other sect, which on account of their majority of members, compared with that of the rest, it is easily to be comprehended, must be the case; but the same is also the case, in respect to the reverse. All mankind have the same claims

on the kingdom of God; with God there is not the least respect of person, for the salvation of every human being solely depends on his doing the will of God. My guide says, *that hatred amongst men, envy, deceitfulness and infidelity towards each other have reached their highest pitch. That a great judgment is impending over the world, and that God will soon bring about a great reformation upon it.** Humility is also particularly to be recommended, for amongst the blessed it has its real home—stead, it being impossible that a proud person should enter the kingdom of heaven. If I possessed but energy and words enough, to commend to you the *love, harmony, humility, integrity, modesty, and courteousness*, which exist here and can be only experienced, but not described! I will give you only a small example: if married couples and children, bear an equally true affection towards each other, they enjoy in this world already a foretaste of felicity; only this feeble type and parable, am I capable to adduce, now all of you, that are present, can readily conceive, that a man dying in his sins, cannot possibly obtain salvation; a state of blessedness is inconsistent with what is impure—there only a new creature is appreciated; man must be created in the image of God and have been regenerated through righteousness and holiness. How many various sins are committed, says my guide, is innumerable; however much I may call and expostulate, still I cannot sufficiently encourage men to repentance and conversion. He that seeks salvation, ought indeed not to be sparing of his knees, but prostrate himself before God and implore forgiveness for his sins, through the merits of Jesus. The world may cry me out as a fanatic, and whatever else they may choose, and do as they like,—it is entirely indifferent to me; God who dwells on high, is my witness, that I speak the truth. Now I am returning.”

After a little pause she said with the greatest zeal: “He that sins is of the devil!”

* But the time, when this is to happen, she has not stated.

'Then she recommenced speaking of the third degree of the unblessed or the damned, and continued as follows ;

"Although I have described the same to you as horrible and dreadful, I have by far not depicted the same to you in its whole extent, as it really is. The forms in which the damned appear are loathsome and frightful, their tortures more than terrible—enveloped in darkness so dense, that not the least ray of light penetrates through it;—the constant gnawing of teeth, cursing and accusing, which prevail, without a moments interval of peace,—for in eternity there is an end to all sleep, is this not more than lamentable? 'The worst to bear besides' is this, that they see no termination whatever to their misery. There are so many persons who say, that they believe in no devil and that there is no devil; these I pity with all my heart, that they should one day learn to believe in, and know them from their own experience. I know full well that to a number, my many admonitions and exhortations not always acceptable, but I cannot avoid to utter them, are for I have to obey the injunctions of my guide, which I do most cheerfully, because I have become more than convinced of their truth.—If by what I have said, I shall bring but one soul to repentance and conversion, so that it may be saved, I shall be more than indemnified for all. But above all I will begin with myself, that I may not be rejected ;—I shall certainly, most earnestly endeavour, to gain the palm of my soul's salvation."

Then she moved her right hand, with which she grasped her guide, pointed her lips as for a kiss, and said :

"This time my guide has kissed me, and I have kissed him, this is the first time, but now he bids me farewell."

After a short pause she said :

"My guide has inspired me with new courage in regard to what I have yet to perform and to say, and in as much as I am ignorant, when awake, of what occurred before, and however innocent I am yet persecuted by the incredulous; by dismissing me with the 5th versed from the hymn : Commend thy ways to God, &c." No. 160, in the old Wirtemberg hymn book, which reads thus :

"And although ev'ry devil
 "Resistance here would make,
 "There is no doubt: God never,
 "His promises will break—
 "For all the orders of this will,
 "The *whole* Creation *must* fulfill."

Then she called upon her brother, to waken her, and when she awoke was full of love and pleasantness, but complained a good deal of fatigue.



Eleventh Journey into Ceres.

On the 27th of December at half past 12 o'clock in the afternoon, she performed her eleventh journey into Ceres, but at the very outset complained of her progress, being somewhat difficult on account of two great a concourse of people; a circumstance which had a bad effect on her spirits. Having arrived in Ceres, she resumed her discourse thus:

"Already I approach the city, into which I shall be conducted to-day, my guide says its name is *Et kana*; the gate and the city are equally magnificent, and by far outshrine the former, in brilliancy. Here I meet with no other inhabitants, than created angels, but these move about, and wander from place to place. Their crowns are all equally beautiful, as well as their raiment, altogether sparkling with clearness; their bodies appear to me to be of flesh and bones, looking much firmer and more compact, than those of the blessed, who came over from the earth, my guide can speak with them, but I cannot, this is a favour, which is only now and then granted me, with some individuals, especially such as enter into a closer communication with me. With what love and affability they look upon me, I am incapable to express. Of their language I understand nothing, but it sounds most delightful. Here is also a meeting hall, but teachers

especially appointed I do not perceive; my guide tells me again, that their occupation consists in praising God and executing his commands, they are also frequently employed to bring the happy departed. But I more than sincerely regret, that I am so little enabled to recount the charms of felicity. The higher I rise, the more attractive they become. In eternity there is no longer any counting by hours, days, months nor years—there every thing of the kind is at an end, for in heaven it is never night, for it ever remains the same in delightfulness and glory. I must again speak according to the manners of man: thousand days and nights pass quicker to one that is blessed, than what appears to us only one day; for my guide tells me, that it is as impossible for a blessed spirit to become satiated with the sight of the grandeur, holiness, purity, justice, or in fact of what belongs to the deity, as to scrutinize the same. Although felicity be constantly increasing, yet no blessed spirit can arrive at its termination, but may well at a higher and more profound veneration of God, this being an essential ingredient of what renders felicity so agreeable. My guide charges me to imagine, how a blessed spirit can no longer experience the least sensation from without, nor within, whereby his felicity can be checked; he tells me, how often does not an honestly and well disposed person, in your sinful world fall into sorrow and impatience by the fault of his fellow man; as to the rest he should remain silent, intending to leave me soon.”

She then became a little quiet, but soon after, as if distressed at something, resumed thus; of her own accord:

“I regret but too deeply that all I say, of the great felicities as well as the situation of the damned and unhappy friends, so little entrance into the minds of my hearers. Believe me, that every thing I say is true, and really at first I was unable to express sufficiently what either the one or the other in reality is.”

After a short pause she continued:

“My guide says; tell your fellow inhabitants of the earth without reluctance, that their immorality in every sense has risen very high. The members of those who die happy, stands with those who are on the road to the

abodes of the unhappy and the damned in a very great disproportion. That God has already brought about several great siftings, but that the greatest will soon follow ;

The time, when this is to happen, was not stated by her more distinctly and when asked, she replied :

“ Repent and watch, for the time is quite near at hand. What I say, I positively say *not* of my own accord, but I am directed by my guide to say it. To-day I again heard the most delightful singing and music, I hardly was able to endure it ; but to give you an idea of the melodies I am unable ; these being symphonies, only suitable for Heaven, in our world they could not be executed. My return is just now beginning.”

After a pause of four minutes she said :

“ During my journey hither, no spirit gone astray has shewn himself, but now one of them again wants to accompany me, but he returns immediately, not daring to transgress his limits.”

Now she became still and conversed with her guide, when he had quit her she said :

“ Being so much concerned about my own salvation, my guide has prayed with me the 6th verse of the hymn No. 419. “ To life I shall penetrate” which reads as follows :

“ Thine do I wish to be, oh Lord !

“ Thine gracious God, alone,

“ If Thou but sayest the dear word :

“ The work commenc’d is done !

“ Accomplish God thy holy word

“ For into Thy hands, oh Lord !

“ My spirit I commend.”

Then she mentioned in addition, that this afternoon precisely at 2 o’clock she should perform her twelfth and last journey into Ceres, and during the same would be conducted on a mountain ; then she desired to be awakened, in order to have time previously to enjoy a short relaxation. When awake, she made no complaints, but was affectionate and friendly to every one.

Twelfth Journey into Ceres.

On the same day (the 17th December) at two o'clock P. M. she fell into one of her usual paroxysms of somnambulism. Having received her guide, she mentioned, that in ten minutes she would be in the highest regions. Several watches were drawn, and when the time to a second had expired, she said :

“ Now I am up.—During my journey hither, two unbelievers have sneakingly gained admittance, but they will go away with a better mind, than that wherewith they came. I now approach the mountain, it is called *Zorier* ; its circumference is eight German miles ; it is of a beautiful spherical form, similar to that of an apple ; shining with a strong lustre, and is not much smaller above than below ; round the same below I see several created angels walk about. Many roads wind around the mountain, but they are all very narrow, trees are also standing about, yet not a great many, but plenty of beautiful flowers ; their sweet scent I cannot give you the least idea of, it is too delightful and not to be compared with that of any flowers on earth. Railings are fixed on both sides of the stairs ; which are almost perpendicular. I do not know, to which, in point of magnificence, to give the preference, whether to the steps or the railings. Now I approach the summit-level of the mountain, which is surrounded by a most beautiful wall, glittering all over, and shedding its rays while yet below, upon me.—The gate, through which I am introduced, again opens and closes of itself. Now I have reached the level, here every thing sparkles together, I myself appear clearer than what I was, which is solely effected by the rays reflected from the created angels, a great number of whom I here behold. Ah ! the love and harmony, which exists amongst them, these certainly surpass every thing human ! The created angels are formed of skin, flesh and bones, but notwithstanding they are full of cleanness, and move as quickly as the forms of the glorified from

earth, who are here but according to the spirit and the soul. As it respects the fineness of the skin of the created angels, of this I cannot speak at all ; it is much finer and clearer, than the very finest and whitest alabaster, which is but like a shadow in comparison."

"On the level of the mountain stands a building, quite resembling a temple ; the pavement around the same shines with a lustre, peculiar only to precious stones ; of the splendor in the interior I am absolutely incapable, to give you the least description ; the created angels, present, would not be able to convey to you the smallest conception ; and my guide says, that he too would be incapable to inspire me with words, to render myself intelligible. Whilst I listened to the music and the singing, I felt as if my spirit should die within me from emotion. When I first set out on my journeys, I should certainly not have been able to endure this."

She then began to speak of the quite incomprehensible granduer of God, and concluded with the words :

If but one of you, that are present, could have cast a single glance, with the velocity of lightening, at the glory, that has this day been shewn to me, he would as if thunder-struck have dropped down in a swoon. Now I have to quit the mountain ; on my descent therefrom I am accompanied by an angel, whose name is affixed to his garment, written with golden letters across his back, as is also the case with the rest,—the one, who accompanies me, is named *Zacharias*. My return begins. In the course of an hour I shall be consecrated for the journeys, which I shall have to perform to Uranus and Saturn ; my guide and the angel *Jacob* will then appear as witnesses and the angel *Micha*, performs the act of consecration.—I shall perform twelve journeys into Uranus, every day two, and then twelve journeys to Saturn, likewise, two daily, whence I shall indicate several medical remedies ; these would prove of much more consequence, if partly they were not exposed to so many objections by others, partly because they will not be used neither in the manner prescribed, nor for a sufficient length of time, and partly because they will not be used at all, but several will derive essential benefit therefrom."

“ My guide tells me also, that during the journeys to Saturn and Uranus I shall be attacked by paroxysms of considerable violence, during which he shall not be with me. During the same, I shall to be sure have some lucid intervals, which however will be of but a very short duration, whence it follows, that my statements made during the same, are not to be taken as true, unless afterwards repeated by me two or three times, because much that is incorrect may creep in, which therefore I mention by way of precaution. Now my Guide leaves me with these words :—“ God be with you—ere an hour elapses, we speak to each other.”

Then she demanded to be wakened ; she was when she awoke, friendly, yet her countenance serious.



Occurrences after this Journey.

Consecration for the Journeys to Saturn and Uranus.

Yesterday she had already stated, that to-day her consecration would take place for the journeys of Saturn and Uranus, and directed, that when she would throw herself upon her knees, every one present should also kneel down and say, for her a pious Lord's prayer, to be enabled to accomplish the work yet to be performed by her, to the praise of God, and for the welfare of mankind seeking advice and aid from her.

Ere an hour had elapsed, after the last journey she had this day performed to Ceres, she exclaimed :

“ Now my consecration commences.”

She then, profoundly asleep, arose from her bed, immediately prostrated herself on her knees, and together with her guide, received the angels *Jacob* and *Micha*. She then first of all renewed her oath of fidelity, and then continued :

“ The angel *Micha* has laid his hand upon my head,

this I felt sensibly, in the same manner as if a man had laid his hand upon me, except that I felt a peculiar virtue and agreeable sensation, issuing from the hand of the angel : and he also gave me to drink of the water of life."

The spectators actually saw her drink, and after a short pause she said :

"Now these three angels leave me at once, except that my guide has told me something which I shall disclose to my brother alone, during a paroxysm, which will soon follow, and wherein I shall be blessed with a lucid interval."

Then without the least assistance, yet in the profoundest sleep, she retired to bed ; and after a short pause, resumed thus :

"That you could see none of the three angels present, I am not surprised, because their brightness would have been insupportable to you ; but that you have not heard the least sound of the energetic words, pronounced with a strong voice by the angel *Micha*, during my consecration, is much less comprehensible to me.—This time I shall awake of my own accord."

When about six minutes had elapsed she awoke ; her spirit and body then appeared to have been particularly refreshed. About half an hour afterwards she had the paroxysm predicted by her and required, that all should withdraw, and only her brother A.... remain with her. To him she then said the following :

"My guide told me, that the solemnities of this day, have suffered a great drawback, and has exhibited great indignation, that the spectators have shown themselves so reluctance, to throw themselves on their knees, in order to humble themselves before God, and say the Lord's prayer in my behalf, and the same of Jesus Christ, as requested ; alleging, that they, the blessed spirits did not come of their own accord, and by means of their own power, but had received permission from the throne of God to do so. That they can claim no honors, nor adoration, for such an acception would precipitate the most blessed into the lowest pit of damnation, this being the blackest crime against the most high majesty of God they could commit. I therefore now apprize you, that

by seven o'clock I shall again fall asleep, during which period I shall undergo a second act of consecration; my sleep will last full three hours, consequently until ten o'clock, but the angels and my guide will not near so long remain with me, but when they shall have departed I shall constantly enjoy very lucid intervals, until I awaken."

She then requested, that all the persons, worthy of them being present, should be mentioned by name adding the following, and most impressive injunction :

"By all means dispense not with genuflexion and prayer in my behalf, for I am determined, that nothing shall then be neglected, nor omitted."

Soon after she awoke of her own accord, and felt somewhat weak, yet rejected all meat and drink. Until six o'clock in the evening she remained in bed, then rose voluntarily and went into the sitting room, took a seat and conversed with those that were present. As soon as the appointed time approached, she unexpectedly fell asleep upon the chair; and when the clock struck seven, her guide also joined her, whom she received with every demonstration of joy. Two minutes afterwards she rose from her seat, went out through the door, leading to the "Oehren,"* and advanced about fifteen steps, then returned to the room, with her hands folded, saying:

"Now I have received the *angels from the "Fountain head."*

She then did not sit down again, but immediately fell upon her knees, with such a grace, and such a visible lifting up of her heart to God, as to excite the astonishment of all that saw her. Every one present also knelt down. The most profound silence prevailed during this act of consecration; she laid the left hand upon her breast, but extended the right straight forward; she was also seen to drink. This act being past, she fell upon the floor with her face, and remained prostrate for more than five minutes; having erected herself, it was perceived, that secretly she prayed to God, raising as

* Court house yard

she did, her hands folded, and quite wrapt in devotion, up to heaven. After a short pause she rose strengthened, opened the door, and accompanied the angels as far as to the spot, where she had received them, then returned to the room with her guide, who took his leave when two minutes had elapsed. Immediately after she again knelt down and addressed a loud prayer of thanks to God, in behalf of all those, that had been found worthy of being present at so solemn and dignified an act.

Then she pronounced such an energetic and spiritual prayer, that every one exclaimed : she is filled with the Holy spirit! The spectators were so deeply affected, that they all shed tears, and acknowledged freely, that only those coming from eternity, were able to pronounce prayers like these ; in as much as to a word, and address, with which it was delivered, did far surpass every thing human. It is however to be regretted, that this lofty prayer could not be taken down from word to word. The main contents thereof were as follows : First she, thanked the Lord God or the Trinity, that she as a poor worm had been found worthy of so much grace and condescension ; Secondly she prayed that all her sins might be pardoned ; Thirdly that she might increase and grow in piety, be truly born anew and guarded against every relapse ; Fourthly, that God might bless her prescriptions for the risk and suffering, and finally, Fifthly, that God might not detain her long in this world, but soon take her to himself. It was just nine o'clock, when she had finished this divinely delightful prayer ; she then arose and took the same seat, which before she had occupied.

Soon after this she fell twice more on her knees, and again delivered several fervent prayers, which excited the greatest surprise. In these she prayed particularly for the human family in general, that God might have commiseration on all, and yet bring many, very many to repentance. She extolled a state of blessedness with all her might, but regretted, being almost totally deficient in words, to enable her to describe and depict the same according to its magnitude—unable as she also was to

state the situation of the unblest and the damned adequately to its frightfulness:

During all these prayers her enunciation was so clear and sonorous, that no human being would be able to utter a similar tone, or to pronounce a word in such a manner. Having finished the last prayer, it wanted but ten minutes of ten; she then seated herself, profoundly asleep, in her former place, but when the clock struck ten, she awoke of her own accord.

Thus ended the preparations for her journeys to Saturn and Uranus.

When returned to a state of wakefulness, she complained of very great fatigue, but immediately desired to be informed, what had happened to her, not being conscious of the least that had occurred. She was much surprised, when on account thereof was given to her. During this night she enjoyed a pretty refreshing repose.



*Journeys into Saturn and Uranus.**



From the 18th to the 29th of December, both days inclusively, consequently in twelve days she performed the journeys to Saturn and Uranus, two each day. The rumor had previously been spread, that she would then suggest medical remedies, which caused her to be so frequently applied to, that the house of her parents was filled with strangers, from seven o'clock in the morning, until five in the evening. The crowd of people, claiming admittance was so great, that frequently persons from a distance had to stay in this place over night, if they wanted to avoid departing without having accomplished their intended purpose.

At the commencement of the journeys, it was during

* She visited Saturn before Uranus, which is hereby noticed, to correct a former statement.

the space of ten minutes, that she prescribed remedies, but this period was daily prolonged, by two minutes, on the last day to thirty five. Every day she predicted to a second, the length of time during which she would continue to give said prescriptions, and each time it proved correct to a second, which excited the greatest astonishment in both the learned and unlearned.

There were always several individuals present, who constantly had an eye on their watches, in order to observe whether no trick was played, in regard to the exact stating and hitting of the minutes, but every one became convinced, that not the least symptom of deception prevailed,

Of the remedies, indicated by her, none are herein communicated, although the whole of the recipes were put into the hands of a physician for examination, who had expressed a wish to obtain the same.

Of both stars she stated the following: That they resemble worlds; containing vallies, mountains, forests, gardens, and a great many cities, as well as solitary buildings, water and lakes. That they abounded with blessed spirits, consisting both of created angels, as such who had been removed thither from the earth; the latter being provided with their teachers. That these stars are not inferior in beauty to Ceres, but others appear to be somewhat more perfect.

"I am, she said, conducted, in both stars, only into gardens, and to mountains—passing however close by cities, but you overwhelm me so much with questions, as to render it impossible for me to speak of their beauties and splendor. It is to me a matter of regret, that no physician is present, possessed of the requisite knowledge to treat me in as much as then a much greater benefit would be derived. *Professor Eschenmayer* of *Tuebingen*, and *Doctor Koerner* of *Weinsberg* would be the right men; *Doctor Nik* of *Ulm* would also be suitable, and abroad there are still others."

That which excited the greatest surprise in regard to medical remedies and tended to convince, is this:—that all this kind of things she was previously as ignorant of and uninformed, as a new-born infant; for herbs, and spi-

rituous and fluid articles were entirely unknown to her. She often mentioned things, of which no one believed, that they possessed the least medical virtue, or that they could prove of use, when applied on this or that occasion, and yet, the remedies indicated by her, often proved speedily servicable to persons of respectability as well as others. A great many proofs might be adduced, and still more would be extant, had not many individuals after receiving actual relief, had not remained ungrateful and silent. *

The remedies which she suggested, were generally very simple, yet notwithstanding, if properly and perseveringly administered, of the greatest efficacy.

On her return from her last journey to Uranus, (the 20th December) she said :

“ My guide tells me, that I shall this night fall into a profound sleep, induced by Somnambulism, during which he together with my second guide, *George Goetz*, who is also in the Sun, and *Pastor Renz*,† deceased, late of this town, who is appointed a teacher of children in the Sun, will join me, and the latter will perform the act of consecrating me for the journeys I am to perform to the Sun. This however will not take place here, but I shall have to perform a journey, which will be to Uranus, but in that time I shall suggest no remedies, nor are any questions to be put to me concerning any. During my journeys to the Sun and the New Jerusalem, I shall, my guide tells me, now and then be permitted, to state cures, but not near so many, as I heretofore have suggested, but that only during the journeys to and fro’ he will, if permitted, communicate the same to me.”

Immediately after this she desired to be wakened her guide having left her ; she was serene, when she awoke, but complained of great fatigue.

* Not the least compensation was ever asked for such prescription, by the relatives of the Somnambulist.

† See page 79



*Occurrences during the last Journey to Uranus**Consecration for the journeys to the Sun.*

Soon after she awoke from her last journey to Uranus, she fell into violent paroxysms, during which she had to overcome 110 successive palpitations of the heart, which would most likely have induced the belief, that she would fall a victim to the same, had she not previously predicted that she would have to endure that number, and that they would do her no injury, but only render her weaker. These palpitations, as they occurred, were counted by several individuals, and as soon as the 110th was past, she became quiet, but spoke not a word during that period. Seven minutes afterwards she awoke, complained of great weakness and langour, and afterwards partook of only some thin soup; a little of very good old wine was offered to her, but she would not accept of a drop, and afterwards likewise left her bed no more.

The moment the clock struck eight, she fell into a sleep, during which, having received her guide, she expressed herself as follows :

“Now begins my journey.”

During the same, she again most assiduously exhorted to repentance and conversion, and amongst other sentences said the following :

“I believed to be pure—yet only since I was confirmed such a register of sins has accumulated against me; but my guides assure me repeatedly, that if I continue in my course of conversion, all my sins will be forgiven me, for ever; because if I had not underwent such a change of real conversion, I should also not have been deemed worthy of, or qualified for such a journey. No one believes, how much every person sins every day only in words and thoughts, for of works I will not even speak—which he does not mind at all, yet all of which are recorded with accuracy;—I am incapable, to impress it

upon you, how rigidly God regards sin, the breaking of the Sabbath is also a great sin.

She then enumerated a series of sins, which man commits and then exclaimed :

“ Seek that ye be saved with fear and trembling.”

At the same time she remarked however, what had already been stated by her on a former occasion, that no one for that reason ought to discontinue his labours and business, but by all means prove faithful therein. Then 214 she adduced the following verse from the hymn No. “ Faithful father, O! thy love &c.”

“ Lord! convert I pray,

“ All that are dear to me—

“ Point the road and shew the way,

“ To *all* the human family.

“ Shew them quick Thy face divine—

“ Draw them up to Thee with might,

“ Let Thy light before them shine,

“ Doom them not to endless night!”

“ I shall certainly shine with all might, by means of a divine power, to obtain and carry off *the jewel*,” which is typical of the heavenly mission by God of Christ Jesus.” The harvest has long since begun, *and the angel, who carries the sickle in his hand, certainly does not overlook us, but comes assuredly, and soon.*”

After a pause of a few minutes, she said:

“ Now I have arrived on the spot. To be here is incomprehensibly delightful; I am upon an acclivity, upon which stands the most magnificent temple, in this I shall be consecrated for my journeys to the sun. *Renz* too is already present.”

Then she remained quite still for several minutes, her features were observed to indicate great humility, she was closely regarded and every one believed, that she actually drank. Whereupon she said :

“ Now the consecration for my journeys to the sun is past; *Renz* has retired, but my guides still remain with

me. *Renz* suddenly recognised me and called, me by my christian name, how friendly and affectionately he demanded himself towards me, I cannot sufficiently tell you, and the words, which he pronounced over me during his imposition of hands, it is impossible for to repeat after him. Of it may be said with justice :

"The teachers will shine like the sun," on account of the clearness, which envelopes this blessed spirit, the beautiful crown, which adorns his head, the glistening white reiment and the scarf around his loins, he would remain recognised by me. He gilds my two guides in nothing. He also gave me to drink of a very invigorating and refreshing water. Although I am here but according to the spirit and essentially cannot drink, I yet enjoy spiritually the sensation and taste thereof, as if I actually had drank, just as my features become serene or clouded, according to the object, which is shewn to me, so I also immitate it with the mouth and by swallowing. This feeling and sensation very far surpasses that, experienced by a person who is dreaming."

"To-morrow precisely at noon I shall perform my first journey into the sun, but previously put a white dress on me. Scoffers at the word of God, and disparagers of the divine truths, do not admit, for they would render my journey very onerous which to perform, will any how not be an easy task. Do you not know the injunction of the redeemer of the world: "*Give not that which is holy into the dogs, neither cast ye your pearls before swine.*" God employs in behalf of mankind, all possible and innumerable ways and means, to bring them to salvation, but they will not yield; and it is, my guides say, his earnest desire to see them saved. Think only, what a heavey and great responsibility, the thoughtless scoffers and despisers of the grace of God incur; I will not convert men, but I only want, that they should suffer the word of God, the Old and New Testament to convert them."

Then she repeatedly began to describe as most lamentably and horrible unexpressible torments of the damned and the already, in the highest degree, deplorable situation of the unblessed, with this addition :

"I speak not of my own accord, but the words only laid in my mouth by guides, I have to utter. In eternity I shall one day hunt up those in all heavens and hells, who have heard me, as well as those who, when my disclosures shall have become public, descry me as a fanatic and an impostor, and ask them, whether I spoke the truth or not? I am assuredly convinced, that those who are damned are unblessed, will give me the testimony, that I have given too mild a description of their state; whereas also those, who are blessed, will exclaim, that I have said but too little of theirs. Be the whole submitted to Him who judges rightly!"

Then she prayed again with real devotion, from the fullness of her heart and with energy, the following hymn from *Hiller's* casket, Vol. II Page 22.

"I will strive for the life
Of blessedness—
I will strive to enter
Till I gain the victory.
Am I detained, I'll run a head,
Am I fatigued, I hear the words :
"Forward run with all thy might,
For the jewel is in sight."

As if called, to the steps
Of the throne of the Lamb,
I will hasten ;—by procrastination
We often loose rewards.
He that runs, but runs not well
Comes too late to claim his right
With what is past, I am done,
May it be forever gone.

Jesus! pray direct my looks,
Only to the aim in view—
Guide my steps and strengthen me,
When by faintness overcome.
Tempts the world, speak to me—
When reviled, comfort me—
May thy grace unawares
Free me from the world's snares.

Thou must draw me, my endeavor,
 Is by far too weak
 For what I languish,
 My soul with anguish,
 Well does feel ; but thine the power,
 Through thy blood now live to give.
 Hark the cry, that Heaven pervades?
 "It is God, who all creates!"

Immediately after she said :

"Now my two Guides leave me, and dismisses me with the blessing : "The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace.*

Then she called upon her brother, to waken her;—When awake, she wanted as usual to know from word to word all that she had said; the same having been related to her, and that according to her prediction she was tomorrow to perform her first journey into the sun, she became transported with joy and said :

I can hardly wait until the time arrives; I feel now quite refreshed."

Soon after she fell into a natural sleep and did not awaken once throughout the whole night.



First Journey into the Sun.

On the 30th December, at half past 11 A. M. she went to bed, and after going asleep she crossed both her hands, but breathed with great difficulty, when the clock struck twelve both her guides appeared to her, whom she received with the greatest serenity and affection. She

* This blessing she received also from her second guide when he quitted her entirely.

had hardly conversed with them for a minute, when she said:

"I require eighteen minutes *ere I reach the sun, and now, this very minute my journey commences."

Soon after she said:

"There is one, that is unworthy in my road, and my journey progresses with some difficulty."

At the same time she somewhat extended her hands, firmly closed, and said:

"Now I proceed with a good deal more ease."

Soon after she exclaimed:

"Now my progress is quite easy."

During her journey thither she moved her lips continually, because she conversed with her guides, and turned her head alternately to the right and to the left. Having accomplished somewhat more than one half, she said:

"It appears to me as if all the constellations of the firmament were in motion. I hear at a distance, in various directions, nothing but music and singing, those on earth should learn it."

After a short pause she said:

"I have asked my guides the signification of this, to which my brother answers: I have several times already intimated that, on your arrival in the sun, I would state to you, according to the method of computing time in your world, the correct hour, day, month and year, when the King of all Kings, and the Lord of all Lords, was born as man for a sinful world. This is one of the greatest festivals, which is likewise celebrated every year in Heaven according to your method of computing time;—although there is here an end to all computation of time, not only the created angels, but also those who by the mediation of this Man-God have come over with a true and living faith in him, are entirely at a loss, with how great an adoration to worship God, and on the other hand

* Six watches, amongst which there were three that also shewed the records, were laid down, and when the time fixed had expired, to the second, she declared that she was in the sun.

we do not know, how we can sufficiently humble ourselves before God, on account of his so incomprehensibly and inscrutably great grace, love and compassion. Here the annunciation: *Glory to God in the highest and on earth peace, good will toward men*, resounds in its real grandeur.

“Now my second guide Goely begins to speak, and says: The damned and the unblessed are aware at this time as well as we; we that are blessed, cannot rejoice enough, but the damned and the unblessed feel their torments, and they are unfortunate for this reason in a higher degree, because the sound of joy penetrates to the lowest hell. At the thought, and whilst they accuse themselves, and others, that they might be equally happy, they now say “but we deeming ourselves wise, have become fools, and missed the right road entirely, and by their lamentations are so extraordinarily increased.”—The time of rejoicing and enjoyment, last continually, for in a state of bliss there is no night whatever; but the holidays according to your time, namely “the festival of the nativity of Jesus, the day of his circumcision, the anniversary of his death on which he deprived death of his power, that of his resurrection, the day of his ascension, and the festival of Whitsontide, form an exception in the heavens, on account of the super-abundant joys, which prevail.

“Now my brother begins again to speak, his voice to-day is very strong and persevering. Tell your fellow inhabitants of the earth, that you have now been commissioned, to tell them, when “Jesus Christ the son of the most High was born.” Namely, 1835 years ago, consequently, three years earlier, and not on the 25th of December, as you are in the habit of reckoning, but on the 30th of December, in the morning between three and four o’clock, this is the very hour, day, month and year.

After a short pause she exclaimed:

“Now I am in the sun!”

The joy amongst those, that had laid down their watches, was extremely great and every one was surprised how it could be possible, as the eighteen minutes had elapsed to a point. She then immediately continued to speak as follows;

The sun is an uncommonly large body ; if there was none but the sun, God would have room enough, not only for those, who, since God peopled the world have lived, but there will also be plenty of room for those, who will yet follow, and if the world should yet stand for a thousand, nay thousand, of thousands of years, so say my guides. It appears to me, as if one and the same instrumental and vocal music pervaded every part of this indiscribly large body. Now it is very plain to me, why I require two guides for my journeys to the sun and the New Jerusalem, for I have very firmly to grasp them, because I am hardly able to bear—(I do not know, how to express myself) the glory, I behold. I believe, that if it were possible, for my spirit to be dissolved, it would do so, at the sight of the clearness, glory and beauties, which are shown to me, and at the sound of the music and singing, which I hear.—My two guides smile at my expression, my brother tells me ; dear sister if all the glory, which exists in the sun, should have to be shown to you, your spirit alone, unconnected with your body, would not be able to bear it. A very small part, especially of the regions of the children will and can be shown to you, for a great part of the kingdom of God is composed of the children, although there is also a great part of older persons here, who on earth arrived at an advanced age. Those who very duly pious teachers, were notwithstanding but seldom appointed teachers of the children here. In order not to disturb you, I will only remark, that in one more remote journey hither I shall have to tell you something, which will have a particular bearing, (as I have heretofore already intimated to you,) empire of the children, which you, as well as all those, who shall hear it, are then not to keep a secret, but suffer to strike deep roots in your hearts.”

“ Now do not ask me any questions.—The climate in the sun is more than refreshingly and pleasantly warm ; we inhabitants of the earth believe the sun to be a real ball of fire, which he by no means is. The Sun does not move, and beyond the sun are still millions, nay an uncountable number of stars, which are always visible ; in one of them is the city of God, but this is also a sun.”

After a short pause she said:

"I have asked my brother the name of the sun containing the City of God, to which he has replied, not in a tone of anger, but great seriousness, this behoves neither you, nor your fellow-inhabitants of the Earth to know, come here first in spirit and soul."

"Now I approach the City, into which I shall this day be conducted. The cry of jubilee, singing and music, which I hear near me, humble me, before the great, nay surpassingly great "majesty of God," so as to induce a belief, that I shall dissolve with transport; of all this I am totally incapable to convey to you the least idea. The walls glisten, as if they were strewed over with pure dust of gold. The City, into which I am led, is called *Jasa*; the gate and the City, as well as the style of their architecture is again much more splended, as in the stars. The buildings are very high, as well as the windows, reflecting rays of beauty; this city is of great extent, the street through which I am conducted, is again not broad, but beyond measures beautiful and splendid; I am sorry that I can tell you but so little thereof. In this city there are a great many angels from the fountain head, and such as also came over from our world, I hear the more than delightful, and quite exquisite instrumental and vocal music, but perceive neither the musician, nor the singers, but observe well a peculiar shouting, and exulting amongst the blessed, and see them wander about in the city. Now I have passed through the city, the out-let gate is as beautiful, as the one through which I entered."

"Now I am conducted into an immensely long and broad edifice, situated without the City, inhabited by infants conceived in the womb of their mothers, although they came to the world still-born, to those of the age of one year. Those have also, already their teachers, and nurses or governesses; a majority of them skip and jump about, the fewest are seated, but upon what beautiful little stools! They are not larger, than they well could be, according to their respective ages, if they were still alive, and all of them have a small crown upon their heads. Infants of the highest and greatest rank on earth,

enjoy in the other world, not the least preference over the lowest of those that are here present, for God loves them all equally alike. Their little garments are as bright as the sun, their breasts and shoulders are adorned with most graceful bows of rose-coloured ribbons, resembling small roses more than bows. Children of a larger growth and more advanced in age that have come here, wear scarfs around their loins, and are more perfect, I might say more corpulent. A more delightful and charming aspect no one can imagine, than that offered by such little blessed spirits, skipping and jumping about amongst each other, and rejoicing in such numbers; and how great the love and harmony, that reigns amongst these children! I see many, that are not larger than little children's dolls, and yet they are so cheerful!

"My guides also direct my attention to children being present here, of all religious denominations, nations, tongues and languages, in one word, from every region of our whole globe. They tell me further, that here I behold by far, but the fewest number of children of this description, there being a great many more such buildings and halls in the Sun, where such children reside."

She then made a pause, and it was observable, that she was discoursing with her guide. Then she resumed of her own accord:

"I have asked my guide, whether the size of the children remains what it is, or whether they also grow; to which she replied: You might in regard to this, have taken the hint from me, having on earth lived but to the age of six years, and somewhat more than five months. then I was not so tall, than what I am now. The children grow in regard to their mental faculties, as well as in body, and arrive at the same stature, which they would have attained, had they remained on earth. Their spirits and souls are here completely cultivated, but this is to be well kept in mind, that children remain here without sin, and improve much quicker, than if they had remained on earth. They retain their nurses, until, according to the world's reckoning, they have attained their ninth year."

After a few minutes, during which, however, it was

not observed, that she conversed with her guides, she continued her discourse as follows:

"My brother asks me—have you not already remarked on one of these children (for there are several present) a peculiar mark? I had to answer him: not as yet, but I will look again around me. Yes, now I observe upon some of them purpel red little loops underneath the ribbon, which they wear across the breast and shoulder, and a peculiar pearl in their little crowns.—This is what I mean, says my guide; these are children, that were murdered, for this reason they wear such a distinction, but they are on *that* account, not happier than the rest. In their formation all children resemble each other much, yet they are still not quite like each other; the hair of the most appears whitish, and their eyes sparkle with brightness. The teachers and nurses here present, came also here as infants; the former have to instruct their pupils, in the first principles of knowledge, the nurses have also their assigned occupations. But—my guides do add—think hereby of no impurities, these are the fifth of sin; thinking of the blessed, not the remotest idea of the kind ought for a moment to be permitted to enter the mind, for every thing, which is the conceitant of sin, has ceased here. The blessed pass here in a state of increase to a still rising perfection, as well as the children, teachers and nurses. In a state of bliss there reigns a system of which no mortal can form a conception. The children are also very often visited by the created angels, and frequently by the blessed, that have long been here; these, as it were, have the superintendence of the whole.

"I had believed, that I should appear more worthy to-day than formerly, but there is as great a difference between the riament of the blessed and mind, as there is between the clearest mid-day and the darkest night, although this expression of mind is by no means sufficiently definite. To describe the beauties of the hall, I lack words—they excel, as the common saying is, beauty itself—the music and singing are also very delightful, yet a there still room for improvement in the part of those, hat here practise those arts; the music which I heard during my passage through the city of *Isa*, was infinitely

more perfect, for such I never listened to before. My guide tells me, that the blessed too, are not all gifted alike, some possessing talents in one, and others in another branch; that God makes use of the one for this service, and another for one different; although all possess information in regard to every thing, yet that the difference in this respect is very great, this being required by the wisdom and government of God. Soon I shall have to quit this hall. Fall, I beg of you, those parents, whose children die early, that they are by no means to mourn or fret after them; because they are eternally so happy. If parents and others, could but cast a glance into the empire of the children, they would certainly no longer complain. But, my guides tell me, that God cannot permit this, for this reason, because every one, to whom this favour be granted, would become quite unfit for our world. And just as painful would it be for the survivors, if a spouse, parents or child, or any other individual, with whom they were more particularly or closely connected in this world, should be shewn to them, in the first or second degree of the damned. These would not only enjoy no longer any rest, neither day nor night, but fall a prey to diseases of the mind."

Now my return begins; this will be more rapid, than my journey hither; in fourteen minutes I shall have performed the same. To-morrow precisely at half past ten o'clock I shall undertake my second journey into the Sun, when an empire of children will be shewn to me, who are in their second and third years. In the region visited by me to-day, I see no mountains, but quite a champagne country, resembling a garden, yet being none. The surface is most beautifully green, intersected by innumerable walks, which however are all very narrow; this place serves the dear infants, who already more than enjoyed themselves in the Hall, as a change of amusement.

She then conversed for nearly four minutes with her guides, and then resumed as follows:

"I have asked my guides, that having met with blessed spirits of all religious denominations, and sects, Jews, Heathen, and of all nations of this earth, I should like to know, how this happens, inasmuch as Jews, Heathens,

&c. do not believe in the Son of God, and that he did die and rise again for them—and yet no one can be justified in the eyes of God, without such a faith? To this the one as well as the other gave me the following answer: that God judges these two according to the principles of their faith, and especially agreeably to the degree, in which they have been faithful to their consciences, and the laws written on the tablet of the heart of each. That the omniscient God knows very well beforehand, what progress each of them should have made and if he had been instructed in the *whole* of the revealed word of God, according to this, as I have already been once told, he will be judged. That in the moon particular institutes of instruction have been established for such individuals, where the son of the most High is made known to them according to his divinity and his inexpressible merit and love to the human race. My guide tells me, that their progress is very quick in regard to this knowledge, and in regard to removals parallel with those who possessed the revealed word of God. The dispensations and means, applied by God from the beginning to mankind, and which He yet applies, are and remain a mystery to many to the end of their lives. The admiration of the unspeakable greatness of God, constitutes in eternity, with mankind something extraordinary, especially with such, to whom their own, and the fate of others, was often so enigmatical. In two minutes there will be an end to my journey. My guides have left me; the farewell they took, will tend to my instruction, whereby, in regard to my last question, I can compose myself now and for ever, for the future. My brother repeated to me the 8th verse from the hymn, No. 160, in the old Wirtemberg Hymn Book, which runs thus:

••Let Him, Him rule and govern,
 He is a Lord that's wise,
 His actions with a purpose stern—
 (No odds how great your grief)
 Will bear him out to your surprise
 And bring you strong relief—

When the work shall have fulfilled
His mind has planned and wisdom willed."

"My enemies will certainly all be subdued, if not directly, certainly somewhat later.—Now, brother, waken me, but you must this time, make fifteen strokes backwards."

Replete with affection and friendliness, she awoke, but immediately exclaimed:

"My journey has this time, been of considerable duration, tell me now, I beseech ye, all from word to word, what I have spoken."



Second Journey into the Sun.

On the 31st December, she performed her second journey to the Sun, at half-past ten o'clock, in the forenoon. When she had fallen asleep, she commenced speaking:

"This journey will last again eighteen minutes, and I shall have to perform it alone, until I shall have passed the first degree of the unhappy. A stray spirit from the first degree of the unhappy, wanted to accompany me, but as soon as my guides appeared, he went back of his own accord. To-day I am quite contented, for I proceed on my journey with a great deal of ease. No one can believe, what an influence unbelievers have on my spirit.

She then remained silent for a few minutes, and then said:

"My guides have entertained me by an agreeable conversation, which I am not to withhold from you, and although what I am going to say, will not prove very acceptable to a number of those present,—although well disposed yet can't I, nor dare I remain silent. I have to tell you again: repent and turn to the Lord your God! For I can tell you, that even if a person dies happy, he

is seldom directly removed to the Sun, except children, for if once any one reaches the Sun he has already attained the highest state of bliss. Let no one speak a useless word, let every one love his fellow-man true and faithfully ; do not rejoice, if any of your fellow-men should meet with misfortune, curse none, even if he should have ever so heavily offended against you. I cannot sufficiently charge you, what a difference it makes, if any one leaves this world with an unreconciled heart ; such a one certainly never becomes blessed. Every virtue has in the crowns of the blessed its own pearl. To tell and propagate lies is a very great sin ; he that lies, puts himself on a level with Satan. To overreach any one in trade is equal to theft. To rob him secretly, by cunning and force is a sin, which if it should pass without impunity in this world, not made amends for and be confessed, with a penitent and sincere heart, which even in eternity will not be forgiven. Let no one believe, that to rob, cheat and overreach a person, that is rich and wealthy is a minor offence, than to commit such an act against one, who is poor and indigent ; the sin is the same, so say my guides, I cannot sufficiently enforce it, of what moment fidelity is, in all our actions, for every one will be judged according to the degree of fidelity exhibited by him, in regard to all, that was entrusted to him, in this world."

" Murders, which in this world, remained unpunished, unconfessed and forgiven, by means of sincere repentance, will meet with no pardon to all eternity. Suicides will not be judges according by the same rule, for my guides say, that the gradations are very diverse in this respect, that of idolatry there is an infinite variety, yet still the same, and that he, who loves and adores any object more than God, commits a heavy and great sin ; that this one of the offences, not only acknowledged, committed by so many millions of men, yet without their being aware, that they are sunk so deep in this sin. My guides tell me, that there is such a vast number of sins, as to be unaccountable, and inasmuch as so few men ever arrive at a vivid knowledge of their sins, it is, that in proportion to the aggregate number but so few attain a state of felicity. For this reason I am so often called upon,

to call mankind to repentance ; be therefore not aggrieved, when I am compelled to speak on that subject. My brother says : “ Besides shewing you the great glory of felicity, the task has also been enjoined upon me, to tell the people of your sinful world their faults, and to call them to repentance : Although every word you say by higher commandment, is recorded, plainly, and seriously in the word of God, yet may your voice, as extraordinary, not be without good effect. Tell your sinful world, *that the judgments of God, impending over it, are nigh at hand, let them believe it or not.*”

After a short pause, she resumed :

“ Now I am in the Sun,—how delightful is it to be here! all the angels here present are as incapable, as I am, by words sufficiently to express all its divine glory. My Guides tell me, that this sun obtains its light from another sun, much larger and millions of miles further distant from that sun, which illuminates the Earth, and add, that God remains unfathomable and unscrutable to the most blessed of spirits, for there is no end to his empires. In that sun, from which the sun of our universe derives his light, I shall not come, my guide tells me, but that I shall reach that sun, in which is the New Jerusalem, and that then there shall be an end to my journeys ;—nor should I absolutely be capable to bear more. Now I am permitted to look down upon the Earth ; if my guides did not so distinctly point her out to me, I should not perceive her at all, for she appears to me like a large point of the bigness of a middle sized pin’s head ; and yet, say my guides, are crimes committed thereon, so great, that they rise to the highest heavens.

“ Now I am conducted into a hall, in which children are from two to three years of age. They were removed hither partly from the first degree and partly also from the Earth ; and I am informed, that of halls for this age, there are a great many more in the Sun. Those children, who from their birth, to the third year come directly in the empire of the children immediately continues to progress. But children may die, from the fourth to the ninth year of their ages, who are not always removed amongst the class of children of their age ; for those there are again different institutions,

wherein they are educated, because they are not equal in knowledge to such as are younger, nor some of them altogether pure, especially those of from four to nine years old, because there being already several, who are not immediately placed in the sun; the whole of them however gradually grow up to the same destination. The glory amongst these children is already somewhat greater, than with those, who have not yet completed their first year."

"My guides tell me, the *Mother of Jesus Christ the Son of God*, has the first and highest supervision over these children, that she is a queen over the same, yet that she too receives her behests from the throne of God. That the mother of God enjoys a great and high state of felicity, and comes frequently into the New Jerusalem, the dwelling place of the *Trinity*, but that with the government of God she dare not interfere, which I am to declare openly and freely: For that alone "the blood of Jesus Christ, the Son of God, cleanseth us from all sin" and that no one that is blessed can teach God anything new, nor that any one does attempt it, this being a privilege only enjoyed by the son of God, to whom God is known, more than to any one else, because he is identified with God. My guides yet add: that if all the hosts of heaven stood congregated together, they would be unable, to express in the most remote sense the inscrutable greatness of God."

When she had said this she uttered a sigh from the bottom of her heart, and soon after continued as follows:

"Children in a state of bliss generally receive other names, appropriate to the blessed; they are also constantly visited by both the created angels and the spirits of the happy defunct, here present, for to all of them they are a source of the greatest delight."

Besides this I shall perform sixteen more journeys to the Sun, but during the same I shall not have much more to state, than what I have said already, only that the glory and magnificence which I shall behold, will each time be greater, and as I shall daily perform two and three, nay one day five journeys thither, my respective stays in the same will not be of long duration."

"This night at nine o'clock I shall perform my third journey to the Sun, during my passage thither I shall yet

have to give some serious admonition relative to the same particular heavy sins."

"I am already on my return. Ere I commence my third journey, I shall lock myself up in my chamber, and in private address a prayer to God; during that space of time disturb me not."

"Now I am back, my eyes will open and appear quite dim."

This actually proved to be the case, immediately after she caused herself to be awakened, in the manner heretofore mentioned, and her demeanor was quite friendly and affectionate, and her eyes had entirely regained their clearness.



Third Journey into the Sun.

On the same day, (the 31st of December) at half past eight o'clock in the evening, she went unexpectedly into her chamber, and bolted herself in, so that no one could enter to her. Every thing remained quiet in the setting-room, but through the key-hole, she was seen on her knees, in the attitude of praying—only now and then a sound being heard to escape her lips. Six minutes before nine, she entered the room, immediately went to bed, and when the clock struck nine, she said:

"Now my journey begins, I shall again require eighteen minutes to complete it: as soon as I shall have passed the first degree of the unhappy, I shall receive my guides."

She then remained still for a few minutes and then resumed as follows:

"Now I am going to tell you, what at the instance of my brother, I have yet to disclose, although I have once already spoken of it, yet not sufficiently explicit; namely this: that in fornication many infanticides are committed, a sin, which is also but too frequently in actual wedlock, and these are called

by the apostle Paul secret sins. Parents, who commit this sin, are in some measure punished in this world already for having forcibly prevented the obtaining that number of children, which had been intended for them, those children which they have, usually being, degenerate or cripples, whom they live to see grow up in misfortune and disgrace; and that the responsibility, which such parents incur is excessively heavy. That the sin of adultery is by no means less aggravated, than this. That buggery—what this sin consists in I did not even know—and sins of Sodomy, so called, are with it on the same level. My guides tell me that it is impossible for them, to impress me sufficiently with the abominableness of these sins—that some sinners of this latter description assume forms of beasts in the other world.—I am to declare it freely, that those persons, who have incurred these sins, have lost all grace of God, for they commend themselves, when they rise and lay down, neither to God, nor his grace. He that omits to pray—stands up—I must say it—naked, for then the devil, the world, their own flesh and blood, the original sin, have all free access. *Be sure never to neglect your prayers!** My guides tell me, that all these sins stand with suicide and murder, in the closest connexion."

I have asked my guide; whether it be possible, that such sinners can be saved? to which they replied, that no sin is so great, as not to be forgiven to man, provided he truly repent, become duly converted, and be truly sorry therefor, and also partially confess the same to others. But such a state of repentance and conversion are not so easily acquired, but require a much longer space of time and perseverance in doing good. That if a person from a diminution of his strength should leave off sinning, it will absolutely not be deemed as if he had become converted, much less could it be expected, that he will be pardoned; it being a matter of but too great regret, that so few of this description arrive at a lively sense of their offences. That they are those, of whom the Reve-

* On this admonition she laid particular stress.

lation of St. John says: For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Of these not one will escape the third degree of damnation, if before he did not truly repent."

"I pray you all with all my might, let no one put off his repentance, until his death-bed, for such incur great danger. Every case of real conversion requires time, it is most assuredly the work of a moment. That which is done by man in the season of faith, is of great importance, compared with what he can do, on the other side of the grave, should he even fare tolerably well there, inasmuch as every thing must be effected by means of seeing and experience, for there the progress is but slow.— I dare not leave it unmentioned, that the moon too has its divisions, and if even a man is at once removed from hence directly into the Moon, he will still have to pass all the gradations therein, if his progress is not at once forward, ere he can be promoted to a higher state of felicity. Those in particular, who come from the first degree of the unhappy into the moon, have to pass on it through all the degrees, the higher one rises, the happier he becomes.— The same is likewise the case in the other stars.

She made a short pause, but soon after said :

"Now I am up. To-day I am introduced to the abodes of such children, as are in the eighth and ninth years of their age ; I know of no reason to assign for it. These are the last children, that are yet under the care of female nurses, but they remain under tuition of instructors, who again have their teachers. My teachers say ; that although they are also teachers, they have also notwithstanding their instructors, receiving lessons from the created angels. Until any one, that came hither, be removed from the Sun into a higher state of bliss, a considerable period of time elapses, the number of gradations in the Sun being a great many. The inhabitants of the Sun are able and permitted to make visits, having previously received permission, extending as far as the New Jerusalem, but they neither can nor dare take up their abode there forever; inasmuch as the order of the Deity is not to be transgressed in the least. As it respects

professors of the word of God and in the schools, who came from the Earth into the Sun, and of whom several were conducted to a state of felicity on account of the zeal and fidelity in the service of the Lord, *they* enjoy extraordinary privileges ;—and the same is also the case, with those rulers, that were particularly well disposed and pious, whether their dominions were large or small.”

“ But what a judgment, responsibility, and condemnation, those professors incur, who are lazy, live immoral, and prove themselves unfaithful in the service of their Lord and master, who is *Jesus Christ*, is, as my guides say inexpressible ; for the souls of all those, who perish by their faults, whether it be by their conduct, doctrine, &c. are all demanded from them ;—imagine, say my guides, the charges against them in the regions of the unhappy and the damned ! *The duties incumbent on rulers* involve great difficulty. I am ashamed of myself, that ere now I had such little knowledge and so few ideas, concerning so many things, and that so much did hitherto not even enter my mind. My brother has several times appeared surprised at my ignorance, on the other hand some questions have now and then excited his surprise, which were put to him by me.”

“ My return will soon commence, The degree of bliss, enjoyed by the children, is commensurate with their ages. Into a city I shall this day not be conducted, but into a very large building and into a hall. This contains a great many ; the children are therein divided into classes, and have many teachers, and I also perceive here books of instruction. The hall excels in beauty, and the appearance of the children with their crowns and in their attire is more than splendid ; and I am entirely at a loss, how to admire that love and harmony enough, which reigns amongst them. Around the building there are gardens and other open squares, which however yield but little to the gardens in beauty. I am this day taken into no garden, but *what* gardens these are !—the more I see of them, the more splendid and beautiful they are !—My return has already commenced. Not far from the

building, in which I was, lies a large city, but into which I have not been conducted.

The name of this city was not stated by her, nor has she inadvertently been asked it. It was observed that she had a conversation with her guides ; after a silence, protracted for a few minutes, she resumed as follows :

“ I have asked my guides, where those children have their dwelling places in the abodes of felicity, who were so cruelly slain by order of the then king Herod, when our Redeemer was born ?—to which I received the following answer ; These have all been removed, as Martyrs, for the sake of the sole Saviour of the world *Jésus Christ*, into the New Jerusalem ; these are the 144,000, who sing the new song before the *throne*, before the *four beasts*, and before the *elders*, these are those, that have never polluted themselves with women, for they are bachelors. They are bought from the human race, as a first-ling to God and the Lamb. But as my guides add, these are by far not all the elect, these composing but one host, there being a great many more, and here and there consisting of a much larger number, but all of them according to their respective kinds and deeds.”

After a little pause she said :

“ My guides have now repeatedly accompanied me only to the spot, where I passed by the first degree of the unhappy and there also received me. There is one again, that wants to keep me company, but much as it grieves me, I have to turn every one back ; if I then represent to such beings, the impossibility of my being of any manner of service to them, which they themselves also know but too well, they retire.

She was then asked : why she never mentioned any of them by name ? when she replied :

“ How often have I not told you already, that I dare never do it ; my guide has told me several times, that this would be counteracting the laws of eternity, to be further molested with such questions, would sadly afflict me. Now I am returned, Brother waken me in the manner I told you.”

“ When she awoke the clock struck ten ; full of love and hilarity she said :

"No paroxysm shall this day attack me, this is all I know."

She then conversed with the persons present, during not quite ten additional minutes, and then fell into a sound natural sleep. Not before half past seven o'clock the succeeding morning she awoke, felt refreshed and was quite cheerful.



Continuation of the Journeys into the Sun.

As it respects the remaining fifteen journeys into the sun, that which can be related of each particular journey will be stated in the following; it must however be generally remarked here, that the farther she proceeded, the more delightfully she described the glories of felicity. Very often she admired the infinite Universe of God, of which she repeatedly spoke as follows:

"Looking again afterwards from the sun, it is in regard to the heaven of stars, the same, as if, during a clear night we on earth were contemplating the firmament; only with this great difference, that from the sun, the stars are also visible in the time of day, because in the blessed eternities night no longer ensues. Here it is much lighter and clearer, than when on earth we have the purest day and most unclouded sky, on earth there is but twi-light, compared with the clearness, that prevails on the sun. The atmosphere is lighter and more rarified; a cloud never obscures it, and a change in the air never happens. Its temperature is not debilitating, nor oppressive, but the air is full of the most delightful odours. In the sun there are also mountains, but which are not very high, yet of the most pleasing form. Cities, gardens and flowers I have not seen any yet whatever, but trees are here in abundance, on many of which I have observed the most delicious fruits. Forests and rivers are also in the sun, but animals I perceive none."

"My guides tell me; that if I were to visit the sun.

and behold every thing in detail, that would be shewn me, and according to the manner of man, I should require many thousand years for the purpose."

In her

Fourth Journey into the Sun,

she amongst other things, said the following:

"I am this time led into a city, which bears the name of *the son of God*. In the meeting hall of the same, where the children are from four to five years of age, I see the *mother of our Saviour*, seated as upon an altar, her crown and garments are quite majestic; I can hardly look upon her for clearness and glory, her crown is adorned with three strings of the most precious pearls."

"My guides tell me, that it is not owing to the part, of having born the *Son of God the Almighty*, that it is attributable to this she enjoys this high state of felicity, but that from the time of his conception, and most tender infancy she felt convinced that he was no common human being, that there was actually something divine in him, and that she remained undaunted, until the end of her life, in her humility, fidelity, and faith towards him; and in the observance and keeping of his commandments, that so high a place of honor has been assigned to her. My guides tell me, that if God makes use of a person for the execution of great deeds, it gives him not the least advantage in regard to his salvation, if he, like the lowest, does not become truly repentant and neglects to turn with all his heart and soul to the Lord his God; but that those, who at the same time are unmindful of the ways of God, prepare themselves a great judgment."

"My guides tell me also; that the conception of our Saviour will remain a secret to all eternity, both to the created angels, and those that died happy. The curse: "I will greatly multiply thy sorrow; in sorrow thou shalt bring forth children," had no reference to the mother of our Saviour, for *He* as David says, "was not shapen in iniquity, nor in sin did his mother conceive him."

Of her

Fifth Journey into the Sun.

the following statements can be given:

"I am this day conducted into a magnificent garden, the inclosure around the same, and the gates into it, are exceedingly beautiful. This garden is crowded with angels, both such as were created, as these that died happy; there are also, a number of children here. All the paths are however narrow again, of trees there is no abundance, but of flowers there is; these exude a scent so delightful and strong, that I am as it were overcome thereby. Into a hall I shall not come this day, but into a marvellously beautiful city, whose appellation is *Noha*.

During her passage through the city, no symptoms were observed on her, since those indicative, of great admiration, having passed through it, she said:

"I pass again through a garden, which is exceedingly beautiful, if an invigorating water was not given me by my fellow-guide *Goelz*, I should become too weak. My brother has during my journeys into the stars reminded me of the charms, I would find in the sun; but he has told me by far the least, for every thing is much handsomer and more magnificent, than what he has stated."

On the 2d of January she performed

the Sixth and Seventh Journeys into the Sun.

In pursuance of permission previously given by her, applications were made to her during the same, each time on her passage thither. She again described every thing as much more splendid than before, met with pastor *Renz*; and one of the elect, whom she knew on earth, and was taken to the children of six and seven years. She again saw the mother of the Son of God, apparently seated upon a throne, and finally imparted energetic admonitions calling upon all to exercise the strictest vigilance.

The Eight and Ninth Journeys into the Sun,

were performed on the 3d of January.

On these she was conducted to no children, but to old persons, who had grown up to the enjoyment of the felicities in the sun, but did not describe them more explicitly. She remarked, that the exceedingly great glory, music and singing, which she witnessed, were almost insupportable to her, being much weakened thereby and well needing the aid of her two guides, and that she would have to succumb, if not strengthened from above, on account of the super-abundant glory, prevailing there.

Before she awoke from her ninth journey, she said :

“To-morrow I must make five journeys into the sun ; the first will begin at nine, the second at twelve, the third at three, the fourth at five, and the fifth at seven o’clock.”

She was asked, if the two journeys of to-day having weakened her so much, how she would fare on five journeys ? to which she replied :

“God, who has selected me for this, will grant me the necessary strength, I am not uneasy on that score. Do not during my performance direct too many questions to me about remedies.”

When she awoke from her ninth journey, she was quite weak.

The Tenth, Eleventh, Twelfth, Thirteenth and Fourteenth Journeys into the Sun,

took place on the 4th of January.

The whole of them only consisted in repeated accounts of recurring glory and beauties, the last ever excelling the former, she came during the same to no more children, but to adults, and created angels, and extolled their constantly increasing love, harmony and contentment. Amongst other things she stated the existence on the sun of two small mountains, serving rather as an ornament to the environs ; having perceived no larger

ones. Cities, gardens and the open places excelling every thing in marvellous beauty, of these she said:

“Refrain from asking me to make terrestrial comparisons, it would be impossible for me to do so. If all the angels, should every one speak with one hundred thousand tongues, they would still be far from being able to express even a part of these glories.”

During one of these journeys two doctors of medicine were present, one of whom caused this absurd question to be put to her; whether the damned have also horns and feet like goats? After a short pause she answered:

“The damned which I saw, looked abominable, but with horns and feet like goats, I have perceived none. Their forms are more than loathsome. Let him, who caused this question to be put to me, well beware that he, by his own experience, may not become acquainted with those of the third degree, for his fate would then be most deplorably unfortunate.”

As often as she fell asleep, her form always assumed a clearer and more supernatural appearance, which always became more so, the more her weakness increased. After every journey she had to be awakened.—Her natural sleep after the fourteenth journey was very refreshing.

On the 5th and 6th of January she performed
*the Fifteenth, Sixteenth, Seventeenth and Eighteenth
 Journeys into the Sun.*

During these journeys she came upon a mountain, which was not very high, into several gardens and cities. The following are her statements.

“My guides have in these journeys again conducted me somewhat higher, than what agreeably to order, I should have been taken. I again see every thing much more perfectly, then what I did before. Of angels from the fountain head there are many present, and the name of each stands on his back with more than brilliant characters in gold, a distinction not possessed by those who

came from the earth, being a particular one, which they also have on their crowns. My guides tell me that it is the chief office of these angels to bring the happy defunct who attain directly from earth a higher state of bliss.—Those that are at once taken from the earth into the sun, or into the New Jerusalem, are even brought with music and songs, but that of these, generally speaking, excepting children, the number consists in but very few; that at the sight of these the sun resounds with hosannahs and rejoicings. The blessed spirits, which I meet with on these journeys, that have come hither from the earth, reflect a sunny ray from their eyes, which is also generally the case with the created angels, but in a still higher degree.”

“I acknowledge freely, that the glory, music and singing, which I witness, are almost insufferable to me and that if not previously strengthened for my journeys into the New Jerusalem, I would be totally unable, to support the same. That love, harmony and contentment and the friendly conversations, which prevail between the created angels, and those that came over from the earth, I can by far not extol enough; the latter receive instructions from the created angels. Here it may be said with the greatest truth that this is a real brother—and sisterhood. Let no soul imagine, that amongst the blessed any act of infidelity, of self-conceit, or what would be worse, of superciliousness can in the remotest sense find place in the least; here every thing here is clear and pure. My guides tell me, that any thing like deceit absolutely can and dare not obtain with the blessed, from the lowest to the highest degree, that every one is not only satisfied with his own felicity, but that he also is fully convinced, that what he is, he is merely from pure “grace and mercy, for the sake of Jesus Christ; that every one deems himself more than blessed, and that already the presentiment of the certainty of further promotion, increases their felicities more and more. Blessed spirits are here of all religious denomination, tongues and languages, among which children are not alone to be understood. My guides say, the sun is not empty, but there would still be room for innumerable millions.

"The heavenly bodies beneath the sun, all receive their light from the sun, which illuminates the earth. We believe, when we contemplate the firmament during during a clear night, that the stars nearly all stand at an equal heighth, but that this is far from being the fact, for they stand far, very far from each other; of those, which stand beyond the sun, but the very fewest are visible from the earth. If mankind would be but mindful of the creations of God, in the least degree, which are above them, should not every one think how it can be possible, that not every person should believe in the *Almighty* Creator of Heaven and Earth! I will not speak of those, who acknowledge no Redeemer, nor *Holy Ghost*,—nor wish to hear a reward for good and punishment of evil."

"My guides tell me, how much the *trinity* is concerned, that every human being be saved, angels themselves are incapable to express, but they add, that by this want of volition, nay this forced, wanton and even wicked renunciation of these so immensely great felicities the *deity* does not lose the least in regard to her *high dignity*, and *glory*. These wretches prejudice God by this, not in the least, but only themselves, and do so by their own fault, the deity all the time remaining free, and pure.—In the Sun I have heard an infinite number of words spoken, which even to repent, I should be incapable, but on the other hand I have reason to feel ashamed, that I have known and understood but too little, of what I might have said."

During these journeys she also indicated many important cures, but it is to be regreted, that they were not every where used agreeably to her prescriptions, and therefore were often underrated.



Consecration for the Journeys into the New Jerusalem.

During one of her last journeys to the sun she once said: that on the 7th of January, but not before eight o'clock

she would perform a journey, on which she would be consecrated for the journeys, which she would be permitted to make to the *New Jerusalem*. That day she remained mostly out of bed, conversed much with her relations, and those, who visited her ; but took very little nourishment the whole day, complained of no particular feebleness, but remained always in good a humor.

It did not quite want six minutes to eight, when unexpectedly to every one, she fell asleep, whilst in sitting posture, whereupon she was immediately taken to bed. The moment the clock struck eight, her guides appeared and immediately after she said:

“One of my brothers is not present, bring him directly, for I do not wish, that during this solemn act he should not be present.”

Amongst the many persons, that were attending, no one was particularly missed ; but she gave the names of those persons, in whose company her brother was at the time ; on his return—whilst already on her journey—she addressed him as follows :

“Dear brother; I entreat you for the sake of Jesus Christ, nay his sufferings, and death, shun and avoid all bad company! If even nothing remarkably sinful should happen, during your intercourse with them, it is for this reason surprising and injurious, because foul talk takes place, which tends not to improvement and repentance : And I have the more to encourage you in that is good, in piety and every virtue, as you shall soon have to leave your paternal house and encounter a sinful world, where innumerable temptations await you.* I recommend to you the following verse from the hymn : Jesus thy deep wounds &c. No. 47, in the old Wirtemberg Hymn Book :

“Does the world your heart assail,
With seduction’s wonton wiles—
Do not taste her tempting pleasures,
’Tis the serpent you beguiles.

* This brother was however neither unmannerly nor disobedient, but only loved sociable conversation.

To the cross direct your looks
Where your bleeding Saviour suffers—
Then with devotion's sacred effort,
Will you spurn the world's offers."

"How happy will you then feel one day, when on your death bed, if you can say ;

"That I have share in Thee
Is my comfort, guard and joy—
For thy grace will impart
Eternal joys, without alloy—
Resurrection, ah! this word,
Draws thee to my Saviour Lord."

"What I just now told my brother, has also reference to every other individual."

The foregoing verses—the last strophe of which being from the same hymn—she had never committed to memory.—She then exhorted every one in general most fervently to love God and their neighbours, as well as to be truly humble and charitable to all, that are poor and indigent. Then she called upon every one present to address a silent prayer to God, in consideration of her consecration, saying:

"This is the last that will take place ; for the ensuing journeys I shall be consecrated by a servant of God, namely *John Arndt*.—Now I am up upon a mountain called *Golgotha*, on which stands nothing but a Temple. During this consecration two created angels also appear, besides my two guides, as witnesses; before my introduction into the temple, a more than refreshing water is handed me to drink of, by the created angels.—Now I poor worm of the earth, I am conducted into the temple."

After a silence of seven minutes she said:

"Now my consecration is past.—*Arndt* appeared at once, and without my taking notice, [also withdrew. With what a divine clearness, glory and crown on his head, he appeared with what a high dignity and benign words he blessed me, it is impossible for me, to express ; could you but have heard a single word, you would have

dropped to the ground. Notwithstanding this *Arndt* shewed nothing but affection and affability towards me, and the four witnesses; the thought then occurred to me: if the servants of God are so dignified and glorious, how much more must God himself be so! The two created angels laid their hands upon me and pronounced a short benediction over me, ere they retired."

"I have asked my two guides, whether I was then actually worthy of such favor and grace? to which they replied: If God deems you worthy to receive it, you will have to compose yourself, but never elevate yourself for that reason above your fellow-men, but continue to cherish humility, in faith, love and hope, God will finish and terminate all with glory."

Having remained silent for five minutes, she said:

"My journey is accomplished and my guides have left me; brother waken me."

When she awoke her features retained traces of peculiar gladness, yet united with seriousness, but which gradually disappeared the more she returned to a state of wakefulness. She then conversed for two hours in addition with those that were present, accompanied their voices in singing hymns, and then demanded, that the faithful might stay a while longer with her.



Journeys to the New Jerusalem.

Of these she performed twelve, the events of which must also be related collectively, because her statements were mostly of the same tenor:

To accomplish a journey thither, she required thirty minutes, but to return, but eighteen, because the descent she said was much more rapid, but her sojourn lasted never longer than twelve minutes, so that each respective journey was performed in one hour. On her first journey she stated already, that she would always have to describe the glories, witnessed by her, as equally transcendent; she then said further:

“There exists not one city only, in which God has a dwelling place like that, which he has here.—God possesses more such, which not only do not yield to this in glory, but far surpass it. My guides tell me, that they themselves, are not yet qualified, to travel in order to behold these higher felicitates, but that only those blessed spirits possess this faculty, who dwelt in the *New Jerusalem*; that they can go on journeys, but, that it is as impossible for them to unravel the greatness of God, as it is to themselves, because the creations of God continue to all eternity. My guides tell me, that God has also his residence in a sun, distant, many, many millions of miles from that sun, which is visible to us. I again behold from this as many stars, as I have seen from the earth, and from the sun; I am entirely at a loss, what, transported by a sense of exceedingly great admiration, I shall say of the infinite grandeur of God.”

“O! if only mankind would reflect on the greatness of God, according to the common understanding bestowed upon them by the deity, and according to those objects, which daily strikes their vision, it would be hardly possible, that an Atheist could exist on this earth. If I could but as vividly imagine the greatness of God, when awake, as it is shown to me in my cataleptic sleep, I should be altogether incapable to prolong my existence in this world.”

On every succedent journey her admiration of the greatness of God rose higher and higher, so that she could hardly cease speaking thereof and if all her descriptions should be literally taken down, several pages might be filled therewith.

Touching the *New Jerusalem*, she already on her first journey thither spoke of it as follows:

“Had I not during my consecration been particularly strengthened for it, it would be impossible for me to bear all this glory. True, St. John has correctly depicted it in his Revelation but it is far, far more transcendent. The city, on account of its immense size, cannot be overlooked in one view, it is quite four-square, the length, and the breadth, and the height of it are equal. Quite in the centre of the city stands the dwelling of the most

High. The city has many and immensely great streets, which are not very wide, but the main streets are of considerable width. One gate rises above the other, namely three on three, but the sentinels do not stand at the entrance of the gates, but above, on the gates, for they are not here to protect the city, but merely to serve as an ornament, because any thing that defileth, neither whatsoever worketh abomination can in no wise enter."

"During my twelve journeys but one gate is each time shewn to me, whence, at no great distance, I am conducted into the City. The gates are composed of precious stones, yet not joined together, but as it were, consisting of one mass."

"She then described the gates as follows, namely: the first is white as marble; the second blue like the sky; the third red as fire, but with a dark-red lustre; the fourth green, like fresh-grown grass; the fifth of an apparently light-red colour, intermingled with seemingly small white stripes; the sixth of a still deeper red; the seventh a deep yellow; the eighth dark green; the ninth again of another green colour, apparently subsiding into yellow; the tenth not very unlike the latter colour, but of a yellower tint; the eleventh more yellow than red; the twelfth violet, mixed as it were with dark-red stripes.—She further expressed herself concerning it thus:

"But how splendidly these gates shine, I am incapable to express, if the rays, they reflect, did not strike me at a distance, and if my guides had given me an explanation of the various colours of the precious stones, it would have been beyond my power, to say any thing definite on the subject. In a mirror we may behold ourselves, but the lustre of the precious stones is so great, that we cannot see ourselves therein; this would exactly appear to me, as if looking into the Sun, we expected to see our own figures, as in a mirror."

"The walls around the city are shining white, the buildings of the purest gold, like unto a clear mirror, and the streets so likewise. The buildings are quite alike, save the one, which is the habitation of God himself, and forms a great exception; if I cast but a single glance upon the same, I feel, as if I should sink down

and as if it were impossible to endure a sight of its brightness for but half a minute. The sun himself compared with this more than transcendent clearness, is but a dark body, not even to mention the Stars. The windows in the buildings are so shining white, as to render their brilliancy almost insufferable. In addition, imagine also its height, and it must become evident, that the whole united, cannot but surpass all comprehension."

"The gates stand respectively on one side or wing, three and three together, yet not very close to, and at proportionate distance from each other; yet notwithstanding, can the dwelling-place of the most high be seen from each gate. I am not led by my guides into its immediate vicinity. I see many of the servants walk about, some of whom have been named to me by my guides."

"I also asked about the one hundred forty-four thousand, concerning whom I already had made enquiry when I was in the sun, when my guides informed me of their being in the building, and actually singing. Whilst I stood contemplating all the grandeur, beauties and glory before me, I entirely lost the sense of hearing; not until my attention was directed to it, I heard, besides the harps, also a loud sound of trumpets; it would be impossible, long to bear this sweet and delightful music. In my four last journeys to the sun I have also listened to the sounding of harps and trumpets, which was almost insufferable to me, but is by no means to be compared with that which now I hear."

"In all the streets of the city, I see an unaccountable number of angels, amongst whom I am told, there are many, that came hither from the Earth; but the number of those who came over straight from the Earth, I am assured the number consists of but very few. Amongst several whose names were mentioned me by my guide, I only know *John Arndt*, by whom I was consecrated for these journeys. Others, whom I formerly indicated as servants of God, and who were also promoted to a high state of bliss, still required improvement, but enjoy now as great a share of felicity, as *Arndt*."

"Each door in the *New Jerusalem* has its own proper

name written thereon in Hebrew ; their beauties having twice, as it were, enraptured me and excited my astonishment, I neglected to ask questions concerning the same. If I had as many tongues, as there are grains of sand on all the sea-shores of the world, I should by far be incapable, to express the greatness and glory of God, which have been shewn to me in so short a space of time."

"The felicity and glory, which exist in the *New Jerusalem* excel all others by far, although the latter are also, without exception, most glorious and divinely beautiful. Around it there are nothing but gardens, divided off agreeably to the plan of the streets. Into a garden however, I am not conducted, although I see in these gardens, larger and thicker trees, than in these heavenly bodies, I have visited. Of flowers and shrubs I can also give no account, but well do I scent the sweetness of their odours, the whole air being full thereof. Our finest seasons of the day, are in comparison with the brightness in which God dwells, like the darkness of night compared with the light at noon-day. No mortal would be able to endure but for a second the light thereof, for he would suddenly drop down into a fit of unconsciousness. How large the sun is, in which God dwells, and what other cities it contains, I am unable to state ; what with all the great glory I have seen, I have neglected a great many questions, I should have asked."

During each respective journey to the Sun, as well as the *New Jerusalem*, she always exhorted in the most energetic manner to repentance and conversion ; describing with inspiration the sublimity of felicity, as well as the state of the unhappy and the damned, in all its horrors.

Although two reporters were always engaged, in recording what she said, whilst in a situation capable to speak, yet was it not every time practicable, to take down every word ; but if all her exhortations, which always accorded with the pure word of God—all her statements of those felicities, she had witnessed from the Moon to the *New Jerusalem* ; her terrible descriptions of the unhappy and the damned and their situation ; the many remedies in so many cases ; should have been enu-

merated, this book would have resulted to twice its size."

When her twelfth and last journey into the *New Jerusalem* was accomplished, she being not doomed to perform any more journeys into higher regions, took leave from her, concerning which she stated the following :

"My friend Goelz said to me : "My dearest friend ! although when you are awake, you cannot remember the many and important revelations, which have been disclosed to you,—the eternal wisdom having well ordained it so—yet be ever mindful of what has been written down and told you ; engrave it deeply not only upon your heart, but also in your soul ; for if you should relapse and not keep the commandments of God, you would more than load a heavy responsibility upon yourself. I beseech you, by all that is divine and holy, not only in eternity but also whilst yet in your sinful world, to remain forever faithful to the *tri-une God*, that no one may rob you of your crown. Strive with all the powers of your body and mind, that you may one day come into our company. True it requires a re-nunciation of all that is sinful and displeasing to God, and is so called ; but all this cannot be put in the least competition with the reward." Ah with what earnestness did he not say to me ? Remember Eternity ; the glorious felicities and a constant improvement."

Having uttered a deep sigh, she said ;

"I regret but too deeply, that I cannot express the words so energetically, as they were pronounced by him : his last words were :

"*The Lord* bless thee and keep thee : the *Lord* make his face to shine upon thee, and be gracious unto thee : the *Lord* lift up his countenance upon thee and give thee peace, Amen." How great is the love, how innocent the looks which he regards and casts back upon me, whilst he leaves me. My first guide tells me, that he will not yet bid me farewell, but shall yet pay me several other visits, without, however, performing any more journeys with me, saying only ; "My dear sister ; the *Almighty* be with you!"—"soon shall we see each other again."



CONCLUSION.

From her first guide she received several other visits, but journeys he did not perform with her any more.

During his presence, which, however each time became shorter, she yet now and then stated some remedies. On the 15th of January, she commenced of her own accord to use the remedies she herself had suggested, which produced the happiest effects, true she continued still to fall into short slumbers, but they were each time shorter and less profound; only in regard to her nervous and bodily system her recovery was less rapid. With paroxysms she was yet seized several times, but they were not very violent.

Her faculty of clear-seeing decreased faster, than it had increased, as had been also predicted by her repeatedly. When this situation of hers drew to a termination, she stated, that she would fall but twice more into a cataleptic sleep, namely, in three and six months; which proved true to the day and the hour. During her last sleep she had prescribed a remedy for a person in "Kaufbeyern," which, according to accounts received, did produce the most desirable effects. At the termination of the last sleep, she said:

"My guide tells me, that although he will still visit me frequently, yet he shall no longer render himself visible to me. When he took leave, he kissed me three times, and reminded me of all he had told and shewn me, with emphasis and great earnest. His last words penetrated through my marrow and bones, of this I can only repeat the following: "Improve steadily in piety and the fear of the Lord, shun sin as you would the plague, for nothing is more contagious than sin; men become not sinners at once, but sin increases in them with the strides of a giant. Lose not the crown that has been shewn you, and endeavor with all the faculties of your mind, one day to get into our company, for here we are so happy, eternally happy!"

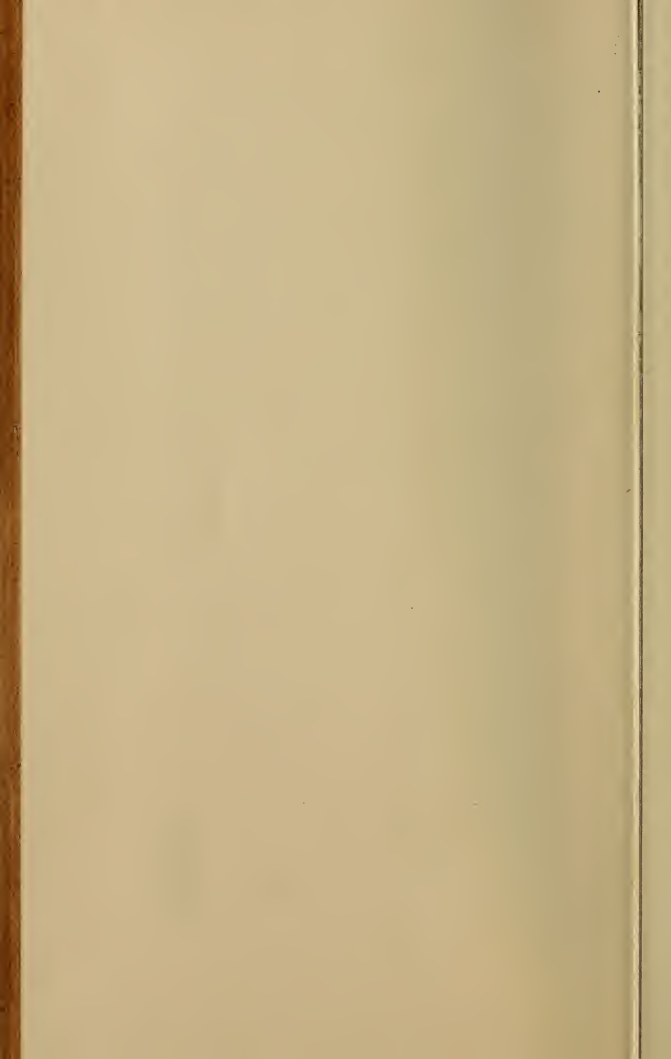
“Looking back upon me, with the most tender look, as a brother, he has left me suddenly.”

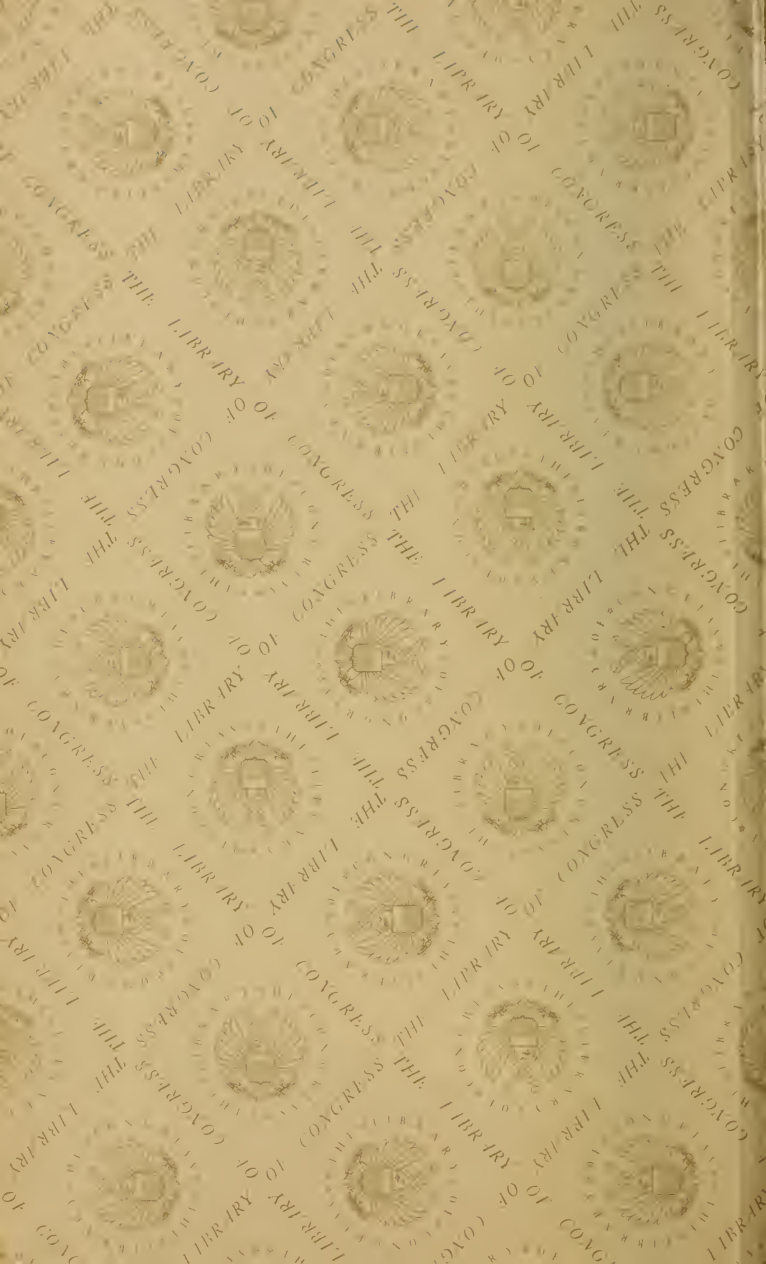
Thus closes the history of one of the most remarkable cases of somnambulism, true but briefly related. The publisher for weighty reasons, had to leave out many particulars in part, and others altogether, but can give the most solemn assurance, that every thing has been stated in this book with truth, without ornament and foreign additions. Considering this declaration due to the dear reader, he takes from him a most cordial leave, with a sincere wish, that this book may answer the purpose for which it is intended, namely: the promotion of a true faith in the promises of the holy word of God!

Revelations, 21. 7.











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